

nature, than the other nations whom he had created.

This distinction was very flattering, in regard to the Jews, who were thus raised to a superior order of men. The whole has the appearance of a wild romance, and yet they attempt to prove it.

In order to this, he compares the first chapter of Genesis, where it is said God creates man by his word, with the second, wherein Adam is introduced as the work of God's own hands.

Again, the forty-seventh psalm joined to the forty-ninth, in which the Gentiles are expressly called the sons of the earth; and this they believe to be an evident proof, that God created two sorts of men; the Jews then being made of a finer mould, had all the reason on their side not to be inquisitive about the other nations, who drew their origin from the Pre-Adamites. This was not an effect of their pride, but a self-consciousness of their own dignity. They were by this second creation to live eternally, whilst the Pre-Adamites and their posterity were doomed to death, as a natural consequence of the corruptibility of the matter of which they were composed. Moreover, the Jewish genealogies are clearly traced from Adam their first father; whereas, in the pedigrees of the Gentiles, no order is kept, no knowledge is preserved of their origin.

From these proofs, as they call them, drawn from the scriptures, they proceed to others out of the Jewish Rabbins.

Adam, say the Rabbins, had a tutor named Samboscer, and who could this be but a Pre-Adamite?

Cain having killed his brother Abel, was afraid lest he should kill himself. He became captain of a band of robbers, who were they? He married, yet Adam had no daughter. What wife could he get? He built a town; What architects, masons, carpenters, and other workmen did he employ? The answer to all these questions is, in one, *Pre-Adamites*. They add further, that the Egyptian and Chinese chronologies, reach many thousand years backward before Adam was created; and the people who lived then, must have been Pre-Adamites. It is certain, that the Mahometans believe, there were Pre-Adamites, and they have actually given us the names of some of them. The Pre-Adamites believe further, that there was to be two Messiahs; one of whom is come, but there is another in time to be sent to the Jews.

These are all the particulars we have been able to collect concerning this extraordinary sect; and the notion seems to have been collected in part from all the heresies that ever yet sprung up in the world. It is surprizing that such men should call themselves Christians; for all Christians, let their notions in other respects be ever so invidious, still profess to believe the bible.

Now, had no notice been taken of the creation and fall of man, except in the Old Testament, there might have been some reason to doubt; but throughout the New Testament the Mosaic account of the fall is frequently referred to, and considered as the fundamental article upon which the necessity for Christ's making an atonement is built. As for Cain's marrying a wife while Adam had no children, is but a silly objection; because

this event might have happened above one hundred years after the creation of the world, and certainly Adam might have had many daughters in that time.

Their notion that men lived like beasts before Adam was created, they have taken from the Pagan mythology, as appears from many of those poets; but what will men not do when left to the indulgence of their own corrupt fancies? The truth does not give them satisfaction, they seek out for something new, and then they are less satisfied than before. They add one fiction to another, till their religion, if it deserves that name, would put an Heathen to the blush. It is even more ridiculous than that of Sommono-Codom in the East-Indies, or any of those we have treated of in other parts of the world.

We shall conclude this article in the words of the late learned lord-president Forbes, in his excellent thoughts on religion, where he supports the Mosaic history with a strength of argument not known before.

"The thing Moses begins with, is the creation of the heavens and the earth by the Deity; which though true to the conviction of all mankind, no ancient wise-men ever found out. Here is no ridiculous theogonia, no eternal chaos, no fortuitous concourse of atoms; but a fair and a true declaration, "In the beginning God created the heavens and the earth."

He further takes notice of the institution of the sabbath; which, though the antients observed, they knew not the reason, or occasion of.

The declaration of this undiscovered truth gives strong prepossession in favour of the rest.

The next important thing is, that man fell from a state of innocence. This, as has been said, every living man must find to be true, upon examination; and yet none of the wise, whose works have come to us, ever thought of it: nothing more certain, nothing more important to be attended to; nothing less known: but this Moses distinctly relates as the cause, or at least the occasion, of every thing that followed.

The third thing he marks is, the confusion, and desperate state, in which man was upon the fall; ashamed of his fault, without hope in the mercy of God, and therefore studious to hide himself from him. This, the fall being true, must necessarily be true too; and therefore we readily believe Moses.

The fourth thing he relates is, that God revealed his purpose of mercy to mankind, and thereby delivered them from dread, despair, and confusion. The words, in which Moses relates the promise of mercy, are, that "the seed of the woman shall bruise the head of the serpent," and "the seed of the serpent shall bruise his heel."

These words, which are all that is said, do not, it is true, say that this "seed of the woman" should be sacrificed; though "bruising the heel" looks mighty like the suffering of the lower, and least noble part of that seed; nor do they say that sacrifice, and the observances of the law, were then instituted: but it appears plainly, that, soon after, Cain and Abel offered, and that at a stated or appointed time; it appears Noah sacrificed, and that, in his days, man was commanded to abstain

from eating blood, as a thing sacred ; it appears the patriarchs did so, without any precedent, institution, or commandment, recorded, and that their sacrifices were respected by the Deity ; and it appears that all the nations of the earth, who sprung from the first parents, practised sacrifice with nearly the same rites : wherefore, it may fairly be concluded, that sacrifice, and the rites thereto belonging, were instituted upon the first promulgation of the evangelium, the tidings of mercy, and from that institution were transmitted to all mankind ; and it would imply an absurdity to suppose, that this emblematical, commemorative observance was instituted without man's knowing the reason and meaning of it.

We know by history, without the help of Moses, that all mankind sacrificed in hope of mercy ; from reason we discover, that those hopes must have been founded on revelation, and that sacrifice, which of itself could signify nothing, must have been no more than a memorial, by institution : and now from Moses we learn, that those hopes were actually founded on explicit revelation by the God of nature ; and that sacrifice, which the same God says in itself signifies nothing, was practised, just after, by the favorites of the Deity, and acceptable by him ; and that he gave a new model of that institution, correcting abuses, in the wilderness.

We learn, next, from Moses, that God was pleased at different times to appear to, and converse with men, Adam, Enoch, Noah ; and that nevertheless, men corrupted themselves so monstrously, an early instance whereof is Cain's killing his brother Abel, that the Deity brought on a flood, which destroyed the whole earth, and with it all men, except Noah and his family.

This flood all antient nations have confused traditions about ; and though exuviae, still remaining near the surface of the earth, give very

strong evidence of it, yet there is no sensible account of it, from the antients ; which strongly raises the credit and authority of Moses's writings.

By the direction to take into the ark a greater number of clean than of unclean beasts, and by Noah's practice, immediately after the flood, of sacrificing of every clean beast and bird, it is evident the distinction of clean and unclean does not depend originally on the law of Moses, but has its origin before the flood, probably at the first publication of grace to Adam.

As the flood destroyed all the corrupted, and to Noah and his family was a demonstration of the power of, and obedience due to, the Deity, this great event was a total extirpation of all false religion ; and, humanly speaking, it was to be hoped the faith and religious service of men would have continued long pure.

But that was not the case : for, as Adam's son Cain sinned early, so did Noah's son Ham ; he merited to be pronounced accursed of his father, soon after the deliverance from the flood. And before the memory of that dreadful judgment was lost, men meditated the setting up a false religion and service to the heavens at Babel ; which the Deity disappointed, by confounding and dividing their imaginations, so that they separated and dispersed at that time."

Such were the sentiments of this great man, and whoever reads his account of the creation of the world, will cease to reject the Mosaic history. It is the misfortune of all our Deists, and framers of new religions, that they set up their own reason in opposition to Divine revelation. And they seal their argument with a fixed resolution not to pay any regard to what is proposed to them, so that they are left to the wickedness of their own hearts, and justly forsaken by their maker.

A C C O U N T of the L A B A D I S T S.

LABADIE had been brought up a Jesuit in France, then became a Protestant, and was made a minister at Middleburgh, in Zealand. He was eloquent, but not very learned ; which defect was supplied by art and cunning. His dispute against Wolfsgue, minister at Utrecht, on account of his treatise concerning the interpretation of scripture, shews him to have been contentious and even seditious. His behaviour in that quarrel was unfair and deceitful ; so that his enemies were not quite in the wrong, when they described him as an haughty, proud, self-conceited, stubborn hypocrite.

Yet he had admirers, who praised his humility, and modest carriage, and undertook his defence with so much warmth, highly approving his project of reforming even the grand Calvinistical reformers of the United Provinces, that a schism had like to have ensued in the church of Middleburgh. But his design failed, notwithstanding all the endeavours of his friends. He was deposed from his ministry by the synod of Dort, in May, 1669, having before that been suspended from his function by the synod of Norde.

The sentence of his deposition says, "That from his first coming into Holland, he designed to reform the church, and maintained that this was to be brought about by a separation, and setting up a new church of the elect;" which he actually began at Middleburgh, and in other places. He taught that whoever could, or thought fit, should have free liberty to speak in their assemblies, on whatever text was proposed.

"God has been pleased to hear at last the prayers, tears, and groans of his little ones, and opened a way to a happy separation. This separation has been and now is very advantageous to us, since we are about three hundred well chosen members in our assembly all elect, and breathing a true Christian spirit.

We give thanks to God, who hath chosen us, all of one heart and soul, unanimous in speaking openly all truths, remedying all abuses, in doctrine, in administering the sacraments, and in morals, with a full intention to reform ourselves according to the model of the primitive Christians. We meet twice a day, morning and evening, and thrice on Sundays.

We do not preach in pulpits, but all sit on benches, without any difference between the rich and the poor, excepting that the pastors, elders, or those who speak, sit on a bench made like the rest, but somewhat higher, in order to be seen and heard. Modesty, union, humility, zeal and piety, are such amongst us, that we daily give God due praises for the establishment of our church. We have several doctors and eminent persons, humble, fervent and pious.

No abuse is tolerated, no excess allowed in dress, ornaments and vanities; nor are the trades subservient to them encouraged. Our lives are marked in every point by the rule and standard of the gospel and apostolical doctrine, being firmly resolved to become a living representation of the primitive church, in our belief and practice.

Many are astonished, but many are drawn in from other places; for God has almost every where admitted some to us, and to our spirits.

Even this day, being the first of the year 1669, we met before day-light to explain the sixth and seventh verses of the fifth chapter of the first epistle to the Corinthians, and are fully bent on casting away the old leaven."

Notwithstanding the opposition which Labadie met with, yet there were several persons of note who embraced his doctrines, and joined themselves to his party. Some of whom were expelled France.

Labadie and Madam Bourignon were contemporaries, but their spirits did not unite. Labadie was not spiritual enough to be her colleague, and too stubborn to become her disciple. Both were of an artful, troublesome temper, and therefore it was impossible that they should agree together. The enlightened woman despised the regenerated man.

At last Labadie died at Alena, 1674, in the arms of his beloved Schurman, and left Peter Yvon to succeed him, who brought the Labadists together at Wiwert in Friesland, a manor belonging to the family of Somerdyke. He

had before spread his fanaticism from Middleburgh to Amsterdam, and he had likewise a settlement near Ulkrahist, where he set up a printing-house. From thence he went through Westphalia, and at last to Hamburg. Every where he made proselytes of both sexes, till one Anthony de la Margue published his reasons for leaving his sect, which although it threw them into disrepute by the discovery then made, yet they are not extinct, for some of them are still to be found in Friesland and Groningen.

These Labadists were always by the Dutch considered as a sort of Quakers; but although they may resemble them in some things, yet in others there is a vast difference. We do not know that there were ever any of these Labadists in England, and the reason seems to be, their notions were not known during the civil wars, when the soil for new and unheard of religions was so rich, that every doctrine, however absurd, was embraced as soon as taught.

Connected with the Labadists, were two small sects, formed by Voet, a great lawyer, and Cocceius, a celebrated divine. At first, they agreed in most things with the Labadists, but at last they quarrelled concerning a whimsical method of explaining the scripture. Cocceius pretended to teach the people to preach without study or labour; which strange things are always taking with the vulgar, and they think them sublime, for want of understanding them; and look upon them as deep mysteries, because they are obscure.

This singular method is reduced to the following heads:

First, the periodical changes of the church. Of the New Testament, which they find in every text.

Secondly, the types and figures without end or measure, drawn from the antient history and worship.

Thirdly, an everlasting affectation of applying to Christ and the gospel.

Fourthly, discovering modern events in the antient prophecies.

Lastly, the numberless and exaggerated distinctions, betwixt the faithful under the Moisaical dispensation and Christianity.

The explanation of these types and figures always serves to amuse the vulgar, whereas morality and sound divinity frequently prove tiresome. After all, we are not to condemn one side or the other, only that we must, according to the design of this work, take notice, that the followers of Cocceius maintain that the command given to the Jews to keep one day in seven for rest, is part of the ceremonial law, from the observance of which Christ has freed us. That Christ will reign temporally on earth, after the destruction of Anti-christ, and that the Jews are to be converted at that time.

One of the chief tenets of these people, is to banish morality from their sermons, which they look upon as unseasonable. For as St. Paul often mentions, that the law is abolished, and its opposition to the gospel; so they pretend, that

that preaching up duty and obedience, the justice of God and his rights, the awe in which we ought to stand of him and his judgements, which are relative to the law, is the same as giving a new law to the spirit of slavery, by reproaches and threatenings contrary to the gospel, which breathes only sweetness and grace.

They say, that Christ dying for us has not only taken upon him the punishment due to our sins, but our very sins themselves, and draw from thence consequences against the necessity of repentance.

To conclude our account of this sect, we must observe, that many of the antient Heathens and the primitive Heretics, were such; nay, they are to be found among the Heathens in the East-Indies, and among the Mahometans. All these novelties take their rise from an unsettledness of mind, from a vain desire to be wiser than God has ordained; and in this people copy exactly after the conduct of their first parents, who, to satisfy their curiosity, eat the forbidden fruit, and so involved themselves and their whole posterity in ruin.

From the beginning, a rational being, unaided by learning, and the experience of former ages, could easily discern the hand of an intelligent, wise, powerful, and very bountiful creator, in the whole and in every part of the fabric of this system that fell under his ken; and could as easily discover his own obligations to, and his dependence on that being. And accordingly we see, by the earliest accounts of time that have come to our hands, all mankind, full of a persuasion of their dependence, full of reverence to the deity, soliciting his favour and protection by prayer, by ceremonies, by sacrifices, sometimes human, nay of their first-born; and imputing all their favourable or cross incidents, that happened to them, to the good-will or displeasure of the sovereign being, whom it was their chief study to please.

It is true, that the notions they generally entertained of the deity were imperfect, as well as their manner of serving him corrupted; circumstances that can easily be accounted for from the weakness and perverseness of those who took the lead in directing their religious opinions and

practices. But still it is undeniably true, that the gross of mankind were serious in their belief of the existence of a deity, of their dependence on him, and of the occasion they had for his protection and favour.

To this general disposition of mankind it was in part owing, that the gospel, upon its first publication, made so rapid and so surprizing progress. No man at that time doubted of the existence of a deity, or of man's dependence on him. It was easy to satisfy every one who admitted these propositions, that mankind, by the corruption into which they had fallen, stood mightily in need of some intercessor, some mean by which they might be saved from the weight of their sins. And it is no marvel, that evidence given to men so convinced, that salvation might be had through Jesus, should be received with gladness.

And accordingly we see, that, in a trifle of time, the herd of mankind, in defiance of all discouragements, and of the most severe persecutions from power, greedily embraced and professed this faith; and continued stedfastly in the profession of it, notwithstanding the monstrous absurdities with which the teachers of that faith loaded it, and the more monstrous and shocking lives and manners of the teachers; until of late years, that what ought to have been improved into a blessing to mankind, has unfortunately turned out to their destruction.

In the period just mentioned, wicked and voluptuous men pursued wicked and voluptuous courses; and many gross villanies and abuses were daily committed by profligate men, which the degenerate condition of mankind produced. But still these wickednesses were disguised, disowned, or some how sought to be atoned for. The villain dissembled at least, and was forced to wear a cloak of hypocrisy. No man dreamed of professing openly, that he denied the being of a God, or his dependence on, and being accountable to him. And, if any one was indeed so foolish, as well as impious, as to entertain such a notion, which by the bye is with us a question, there was no temptation for uttering it; because there was no chance that any one should concur in supporting such an opinion.

ACCOUNT of those who are called in HOLLAND, COLLEGIANTERS, and RHYNSBURGHERS.

THESSE people have been settled at Rhynsburgh above one hundred years, and they meet twice in every year.

This is known in the country, for they seldom hold their assemblies in public; and it is not much to be wondered at, that foreigners should hardly be able to know their names. The following account, however, is authentic, as the author says he had been for several years one of the chief members of their society.

We must first take notice, that they are much mistaken who take it for granted, that the Collegianters and Rhynsburghers are the same, but to clear up this matter, we must put them in mind, that the Collegianters owe their name to the manner in which their small societies were first formed. The nature of these religious meetings cannot be better described, than by comparing them to the friendly societies, which we call clubs. They have likewise some resemblance to the mystical schools, which we have already mentioned in our account of those people; but we shall call them clubs.

In these clubs, therefore, every man may, and has a right to speak concerning whatever religion he may outwardly profess, what system soever he may follow, and this he may do, let his notions be ever so much out of the common way of thinking. But this is only granted on condition that he allows the scriptures to be divinely inspired. Whether churchmen or laymen, every one explains what text he thinks proper, and may utter freely whatever he thinks concerning religion, either in general, or in regard to any particular sect. Women are not allowed the same privilege as among quakers; for they must hold their peace, and, indeed, these clubs do not pretend to have any thing to do with the spirit or with its impulses.

When any one of the club speaks, he pretends that it is the effect of his meditations on the sacred scriptures, or of his own ingenious discoveries. Nor is the club to be kept under subjection by any one doctor, or by three or four, who, in most other assemblies, keep all the discourse to themselves.

Besides the club at Rhynsburgh, where they are most numerous, there are many others in several towns and villages in Holland, at Amsterdam, Rotterdam, Haerlem, Groningen, Lewardin, and many others. As to the villages, the most noted club meets at Sardan, and is remarkable for being composed of members who belong to various sects. For, lest our readers should forget it, we must once more put them in mind, that in those clubs only one essential

point is agreed on, the divine inspiration of the scripture. They are at full liberty to explain it in what manner they please, and to build any system they think proper upon it.

Their public exercise begins by reading a psalm in prose and singing one in verse. Then a prayer is repeated, which, being ended, the text appointed for the Christian entertainment is read. The Brethren present are then invited to make use of the freedom granted in those clubs, in stating such objections, in making what remarks, or giving what admonitions and exhortations they please. If no one rises to speak, then those, who were appointed to handle that subject, rise and speak to it; for lest the club should separate without any discourse, two are always appointed to speak; when they have done, silence is kept for a considerable time, then any one may make what observation he pleases, to what has been said. The whole ceremony concludes with a suitable application and prayer.

No register is kept of the names of the members belonging to the club, and in reality they are composed of people borrowed from all sects, in order to meet every Sunday and Wednesday. If the divine authority of holy writ is owned, none of them are to be called Heretics; just like the sectaries in England, who all acknowledge the authority of the sacred scriptures, and yet in their explications, all differ from each other.

These clubs were began about the year 1619, and owe their beginning to the spirit of persecution, which then raged in Holland, and drove many of the people, as it always does, into the wildest extremes. Three brothers, of the name of Codde, all Arminians, were the first founders of these clubs; one of them was a professor of Hebrew, and the others were plain husbandmen. They were well versed in the scriptures which they had carefully studied.

Arminianism was then at a low ebb, both because it had been condemned at the synod of Dort, and likewise upon political accounts, so that when any of that profession were discovered, they were treated as the enemies of God and society. The Arminian ministers were forbid preaching under the severest penalties. Many of them were banished, and others were thrown into prison. Many of them had their goods seized, and rewards were offered for apprehending their persons, while their wives and children were left unprovided for. All this was occasioned by the cruel acts of the Calvinistical synod of Dort, which had no more right to decide on such things than the man in the moon.

The first of these clubs was established at

Wormand, a village where one of the Vander-Code's lived. A great number of Arminians, who could not then meet openly, nor, indeed privately, for fear of being cast into prison, were overjoyed, at meeting with this opportunity of assembling together as friends, under the name of a society very common in that country, and in which religion is never supposed to be concerned.

When the heat of persecution abated, several of the Arminian clergy returned into their own country, and offered their services as pastors, but were told by Vander-Code, that their new institution being on the model prescribed by St. Paul, did not admit of pastors.

This club was soon removed to Rhynsburgh, where it increased considerably, and was joined by two famous pastors belonging to the Arminians. Several other places in Holland followed this example, and had also their clubs, which at first were frequently disturbed by the civil power, but at last connived at.

This is the best account we could get of these clubs, though others pretend that they are of an older date, though established on the same plan, governed by the same rules, and grounded on the same expressions of St. Paul. This dispute may be ended by owning that the oldest of these clubs were made up of Baptists, and some other sectaries, and that after all, such meetings may be held during all persecutions, as has always been the case, and probably always will be.

But these clubs were not confined to Holland. Grindal, archbishop of Canterbury, in the reign of queen Elizabeth, gave great encouragement to them. Of these we shall say a few words by way of digression.

The time of their meeting was once a month, sometimes twice, only churchmen were allowed to speak, the subject, and the persons who were to handle it, were appointed before-hand. The youngest of those preachers began, and the others followed according to their age, so that the oldest preached last, recapitulated what the others said, commended what deserved it, and censured faults with mildness.

Their whole discourse was in order to compare the text in hand with others, to settle its true and genuine sense to the sacred writers aim, the exact confirmation of the words, the various translations, the consequences that flowed from them, and to expose the false glosses of Heretics and quibbling doctors, who turn the meaning of the sacred scriptures to any sense they think proper.

But let us now return to the Dutch clubs,

They made an open profession of toleration so far, that in 1677 and in 1680, most of those clubs in Holland, contributed largely to the enriching and endowing at Amsterdam, the college of Orange, which is founded also for the maintenance of orphans, not only of their own sect, but of others, and the same has been done in other places of Holland. A glorious effect of that humane disposition which ought to influence men, notwithstanding all the disputes about religion.

As for the Rhynsburghers, they are composed

of people of many different opinions, who from all parts meet at Rhynsburgh, as they did in former times at Jerusalem. They assemble only twice a year, namely, at Whitsuntide, and on the last Sunday in August, to partake of the Lord's-Supper; and whoever leads a regular course of life according to the scripture precepts, may be admitted, whatever opinion he may otherwise have, even about the nature and essence of the sacrament.

The evening before the communion, they are to spend in self-examination, in reviewing their hearts and lives. Two discourses are preached before they receive, the first on the Lord's Supper in general, and the second on the death of Christ in particular. They likewise explain their motives for meeting together in that village, to unite themselves as Christians and brethren, without distinction of parties, without declaring themselves, some for Paul and some for Apollos, as the Jews celebrated their assemblies in their temples together, not minding the disputes between the Pharisees and Sadduces. They deplore the evils which flow from schisms. "Is it not much better, say they, to admit every Christian, who believes the scriptures, and endeavours to live up to its rules according to the law of Christ, we therefore invite them all to take the communion with us, without minding the odious appellations with which they are bespattered, and without giving any room in our souls to that gall of bitterness, which most men look upon as a proof of their zeal for the doctrine of Christ."

These, and such discourses being ended, they perform the communion service in the same manner as the Calvinists. The alms collected from the faithful, are deposited in the hands of the sexton of that village, who gives a receipt, and distributes it to the poor of Rhynsburgh. This solemnity is concluded with a thanksgiving sermon, just in the same manner as among the Calvinists.

Next morning they take leave of one another, with mutual exhortations to perseverance in the true religion and faithful service of God. All may speak, teach or administer the sacraments, yet their functions are generally performed by men who are prepared for it, and appointed thereto.

Next to the Lord's-Supper, the only remarkable ceremony observed by them, is their baptism, of which one of their own members gives the following account. The candidate makes publicly his profession of faith on a Saturday in the morning, before an assembly of the people held for that purpose. A discourse is delivered on the nature and excellency of baptism. The minister and candidate go together to a pond behind a house belonging to the sect, which, on some occasions, is used as a lodging house for travellers who have no money to pay for resting at the inns. In that pond the catechumen is baptized by immersion; if he is a man he has a waistcoat and drawers; if a woman, a boddy and petticoat, with leads at the bottom, for the sake of decency, which is rather necessary than otherwise.

The minister, in the same dress as the men wear,

wear, is also in the water and plunges them in it, pronouncing, at the same time, the form used by most Christian congregations. This being over, they put on their cloaths, go back to the meeting, and hear an exhortation to perseverance, in complying with the precepts of Christ. A psalm is sung, and the whole concludes with prayer.

These are the most singular customs observed by those people, who in Holland are called Collegianters and Rhynsburghers. Some have asserted, that these sects are much diminished; but this is only in the outward appearance; for all our modern sectaries have learned to dissemble better than their ancestors, and that this disguise makes some over credulous, but devoutly in-

clined people flatter themselves with the hopes that heresy and libertinism lose ground. But probably they are most in the right, who think that the religion of Mammon does get a superiority over all. We must, however, suspend our judgement, and desire that the grace of God may be granted to all mankind. This should be the pious wish of every Christian who desires the salvation of the human race, without spending his time in contentious controversy, which can never minister to edifying. Talking of religion is one thing, obeying its rules in sincerity is another. Let this mind therefore be in us, which was also in Christ Jesus, and let us be followers of him as dear children.

A C C O U N T of the P O L I S H B R E T H R E N.

TH E S E people are a sort of Unitarians; and in other points of their doctrines they may be ranged among the Socinians; for they come the nearest to them of any sect whatever. They are called Polish, because they took their rise in Poland, although at present they have churches in many parts of Europe.

They assert, that the doctrine of the trinity destroys the unity of the godhead, and the simplicity of the Supreme Being, adding, that if there are three persons, there may be three hundred; and thus a perfect system of Polytheism, or a plurality of Gods, is established. They pretend, likewise, that the texts made use of in support of the trinity, ought to be understood in another sense. Thus, when Christ says, I and the father are one, they say it means no more than that they had one object in view in the plan of man's redemption.

As for the incarnation of Christ and his two natures, they believe that doctrine to be useless to mankind, and maintain that it cannot be proved by scripture. For, say they, had it been necessary for obtaining eternal happiness to believe the mystery of the incarnation, the bible would have mentioned it as clearly and distinctly as the other truths we are obliged to profess openly. But we must not dwell too long on such dangerous blasphemies. They say that God does not know before-hand what will happen to men, and that the cause of predestination is not in God but in man.

Christ's body was mortal, and therefore it was necessary that he should suffer death in common with the rest of mankind; for like the Arians and Socinians, they will not acknowledge his divinity.

In the preamble of their discipline, they give

a definition of the Christian religion; it is, they say, a rational worship, God being the eternal reason, can require nothing unreasonable or absurd, paid to God through Jesus Christ, there being no other name by which men are saved; in spirit to exclude ceremonies, and in truth to reject the types and shadows of the mosaical law, with the hope of an immortal life, because such a worship must ensnare us with a study of trust in God's goodness and expectation of immortality, in consideration of our faithful compliance with it.

But for this end two things are required; first, to admit no doctrine but that of the gospel, and to own no other teacher but Christ. The other to raise no building, but upon the foundation of Christianity, that is, the true doctrine of Christ, who is, and ought to be, the theme of all those who profess it. Christ being gone to heaven, it became necessary that in his absence this doctrine should be preserved, and the faithful governed by wise, pious and learned persons, who should not be the masters, fathers, or princes of the church; for there is one only father and sovereign, which is God; one only master which is Christ; but they take up the deposit of faith, and deliver it to others as they received it. Our dependence is not on them but on Christ; we do not obey them but Christ.

They ought not to exalt themselves above others, nor ought the faithful to prefer the one to the other, out of a bias or prejudice, in favour of a particular person, to the detriment and injury offered to another. Such behaviour would be a pernicious occasion of ambition in the church. Obey those who are set over you, that is, shew them due respect, as being the dispensers of truth. Submit to this same doctrine they preach, as from Christ. In a word, the church

church is a monarchy, and Christ is its only monarch.

One of their writers divides the whole church into six different parts, of which four are to take care of the ecclesiastical policy.

- I. Patrons, or Protectors of the church.
- II. The Pastors.
- III. The Elders.
- IV. The Deacons.

The last mentioned and the patrons, are to provide for the bodily wants; the pastors and elders are to take care of the spiritual wants.

We shall call those patrons or protectors of churches, who either build them or keep them in decent repair at their own expence. Whether they are the first founders or only carry on the work by others. Those also who provide a maintenance for the pastors or elders, or raise charitable contributions for the poor belonging to a particular church, are considered as props of the church. We detest anarchy as the root of great evils, but we do not allow any to usurp the Supreme authority, which belongs only to Christ.

The protectors and pastors must, or ought mutually, to support and pay a deference to each other, and all unanimously consent, with joint endeavours, to promote the glory of God, and the cause of religion. Pastors are the ministers of Christ, and dispensers of the mysteries of God. They hold the rudder of the ecclesiastical commonwealth, and watch for the safety of the church, along with the elders, and the other members of the consistory. The pastors are all equal; their age and labour may draw respect and veneration, but do not give them any arbitrary authority. The young ones must pay great regard to those advanced in years; but they ought not to take occasion from thence to behave haughtily to their younger brethren. Age and experience must have some weight, when it promotes the interest of the church, but the advice of the younger must not be despised, when by common consent their counsels are found both profitable and adapted to the state of the brethren.

Such is the account that these people give of themselves; and were their doctrines equal to their discipline, we should not have much reason to find fault with them. But to hear the name of Christ so often mentioned with terms of respect, by those very men who mock at his mediatorial office, and despise all his glories, we are led to say with the psalmist, *All men are liars.*

Their elders are described as persons of known probity, and great experience, who are jointly commissioned to govern the church. Age and riches are not considered in that choice, but virtue and abilities. The functions of deacons are well known; they are the treasurers of their respective churches, and are to give an exact account of what they receive for the maintenance of widows, orphans, and other poor.

These are the duties of the four orders, who govern the policy of their churches.

The choosing or ordaining of pastors belongs to the synod or assembly, who meet by authority of

their church, in order to examine representatives on this important occasion. Elders and deacons are chosen in the same manner. A good life and a solid judgment, are the chief qualities required in elders, preferably to learning. Their piety is a tacit condemnation of vice, and hinders its progress. A solid understanding helps them in giving advice, and composing differences. Deacons likewise may perform their duties without learning. Good sense and a good conscience, with tried fidelity, are the only necessary dispositions to that office.

When a pastor has a call, his election and ordination, is performed in the following manner.

Whether this be done in a general convocation of the faithful, or in private and before a small assembly, prayers and a sermon, with psalms, are requisite, as in the Sunday's office. They begin with singing and prayer; the faithful are warned and disposed by an exhortation, to the ceremony. The sermon is always concerning the duties of a pastor, which being ended, three pastors rise from their seats, and go to the person who is to be ordained, and who at that time is kneeling. They lay their hands upon him, and hold them on his head till prayers are ended. These prayers being finished, and the ordained person still kneeling, one of the three pastors desires the faithful to pray for him. Then all kneel, and conclude the ceremony with singing a psalm suitable to the occasion.

The sermon includes the mutual duties of pastors and elders, with those subsisting between them and their flocks. The union that should be found among them, which is not to be a blind obedience, or slavish, the pastors ruling like fathers with patience. That they prefer the interest and welfare of the flock to all other considerations, serving the church with joy and freedom, not as mercenary hired servants, but giving good examples in order to enforce their instructions, and avoiding to be concerned in temporal affairs, and worldly cases, lest their more essential duties should be neglected.

Pastoral functions consist in preaching, administering the sacrament, visiting the sick, exhorting and praying for the faithful. Preaching is one of the chief parts of their discipline. Prayers and psalms, which are said and sung before and after sermon, raises their hearts to the most elevated pitch of devotion, and inflame their minds with devout zeal. The instructions are to be,

First, without any shew of erudition, wholly tending to edification.

Secondly, without disputes, and nothing to be mentioned in them but what is necessary to salvation.

Thirdly, without eloquence, or any ornament by flowers of speech, or any choice or fine expressions.

Fourthly, without confusion, clear and methodical, the arguments conclusive, earnestly moving sinners to repentance.

Lastly, without enlarging much on particular topics.

All their notions concerning divine things are very loose and carnal, and it may be justly said

said of them, that they have no more than the outside of religion.

As they deny all sort of mysteries in religion, so they make very little use of the bible but to suit their purpose.

In celebrating the sacrament of the Lord's Supper, they are plain and simple. They sit round a table covered with a linen cloth, on which is placed some bread, cut into small pieces, and an empty chalice, into which the deacon pours some wine; all this is decently covered till the hour of communion service.

The pastor stands at the table, and having administered the communion to the others, he then takes it himself sitting. Exhortation, prayer, and singing of psalms accompany this ceremony, which ends with a general blessing.

They reject infant baptism, nor will they admit any to that sacrament, till they have made a profession of their faith. When they meet for that purpose, the pastor explains the effects, excellencies, and dignity of baptism; makes an exhortation to the candidates, and desires that God will baptize them with his holy spirit. When all the people present have said Amen, the pastor goes into the water, and those who are to be baptized, go in likewise and kneel. The minister then says, "I baptize thee with water, in the name of the Father, of the Son, and of the Holy Ghost; and may the Lord Jesus baptize thee with his holy spirit." While he pronounces these words, he puts one hand on the head, and another on the chin of the persons to be baptized, and dips them. He then comes out of the water, and a psalm is sung, and the whole concludes with prayer.

In the funerals of the Polish Brethren, the following ceremonies are observed. The relations of the deceased are left to their choice, to bury either in church-yards, or any where else; for they consider that as an indifferent thing.

The body of the deceased is placed in its coffin, at the door, or in the ground-room of the house, till the time of burial. The pastor then begins a psalm, and sings it with the faithful pre-

sent. He then preaches a sermon, to comfort the relations for their loss, and to exhort them to reflect on the uncertainty and short duration of human life. Then prayers are said; but not for the deceased, for they never pray for the dead. All this being over, the assembly go out; and the pastor, standing at the door, takes leave of the company in the name of the deceased. Before the body is put into the ground, another exhortation is made, accompanied with a short encomium on the virtues of the deceased, which is generally a piece of fulsome flattery. The ceremony is concluded by eating and drinking. Wine is given in plenty to those who honour the funeral with their presence, to drown sorrow, as is the custom of all the northern countries, and as it was with many nations of old.

From what has been said of these people, it appears plainly, that they are a compound of Arianism and Socinianism. There is no doubt but they think they do God good service, by inventing a new scheme of religion; nor is there less doubt but that they look with the most sovereign contempt, on all those who differ from them in sentiment. We have our Saviour's authority to assert, that many shall say unto him, Lord, Lord, have we not cast out devils in thy name, and in thy name done wonderful things; but he will say unto them, depart from me, I know you not, ye workers of iniquity. It would be happy for mankind, were they to attend more to the spirit and power of religion than to the externals. But human nature has been the same in all ages, and will be the same to the last.

We shall conclude with one remark, which we do not remember ever to have heard made; and that is, that the numerous sects to be met with, all professing Christianity, and yet all in one thing or other, differing concerning its most important articles, are a proof of its authenticity. Were there no real coin in the world, there would be none counterfeited; and had not Christianity been a Divine institution; we should not have found so many men, from motives of interest or pride, setting up new imitations of the genuine original.

H I S T O R Y of D E I S M.

BY Deists, is meant, those who acknowledge the being of one God, but deny all supernatural revelation.

We shall consider them in a two-fold light; first, as to their principles in general; and, secondly, their present state in Europe.

The generality of mankind know no difference between Deists and Atheists, yet they are widely different; not to say it is hard, even next to an impossibility, that there should be any real Athe-

ists. The existence of a supreme Being is so evidently proved, the distinguishing characters of good and evil, and their consequences are so deeply engraved in the conscience of every man, that they cannot entirely throw off the notion of a God. Accordingly, we find that the most unpolished and barbarous nations have always entertained some belief of a godhead, and cannot be looked upon as Atheists. The same must be said of the Chinese, of the inhabitants of Ja-

pan, and of all idolators : for though Tertullian says truly that there is no God, if he is not one ; yet it does not follow that all those who worshipped more than one, thought that there was none.

Atheism then is a chimera, but Deism is not so ; to own the being of one God, to worship him, yet so as to embrace, out of policy, what religion soever is most in vogue, and favoured by the government, is as natural to the general bent of mankind, as to live under that government as long as our affairs require it, or our inclination leads us. As for those, if there be any such, whose principles are destructive of public society, they might be thought to go beyond Deism ; but either they are not serious in their lawless schemes, which if successful, would prove their own ruin, as well as of the rest of mankind ; or rather they act against their own knowledge, to acquire an empty reputation of senseless wit.

On the other side, both in civil and ecclesiastical societies, several are accused of Deism, who are no ways guilty of it ; and the more they complain of such usage, all their protestations serve only to strengthen the prejudice conceived against them. Thus an indifferency as to the various opinions which divide christendom, too extensive a toleration of all sects, persuasions of divers kinds, such as those of the Baptists, Socinians, Remonstrants, &c. Even too much freedom in censuring the faults of churchmen, and the quibbles of the schools, are looked upon as the worst sort of Deism by fiery zealots, or over-scrupulous Christians.

But the sect we are now giving an account of, is of a mixt Deism, as is evident by their tenets. The founders of it, were Pontian of Hattem, and another Dutchman named Woutelaer, who, they say, added some of their own notions to the system of Spinoza, and interlarded the whole with some mystical opinions of the Pietists. This sect of Hattem still meets, but with so much privacy, that no one is admitted to their assemblies, unless he can give evident proofs of his being a trusty member of their society. This precaution is necessary to avoid the grievous penalties inflicted upon them by an edict of the states of Holland and West-Friesland, which orders, that they shall be banished or cast into prison, and severely punished as enemies to virtue, to divine worship, and disturbers of the public peace ; that their books shall be suppressed, and the authors, printers and publishers proceeded against as directed in the edict about Spinosism.

Our curious readers may find a full account of Baruch or Benedict Spinoza in Bayle's Dictionary, to which may be added his life, published by Maximilian Lucas, one of his disciples ; he was born at Amsterdam, son of a Portuguese Jew : His bold explications of scripture occasioned his being excommunicated, and cast out of the synagogue ; to avoid their persecutions, after they had obtained his banishment, he retired to Rhynsburgh, then to Voorburgh, and lastly to the Hague, where he died. Lucas praises much his morals, as to his forgiving injuries, outward neatness, and disinterestedness.

He seems likewise, by a conversation which Lucas relates, to have been of opinion, that God

had a body, and that there are no substances merely spiritual.

Pontian of Hattem had been a minister of Zealand, in the foggy air of which country he invented the system afterwards published by his disciple Woutelaer, who lived at Amsterdam beyond the age of thirty-four, and vented his doctrine whilst he sold linen. In the clandestine assemblies which he held, he entertained his audience with the following unintelligible paradoxes.

1. Every criminal thought, word, or action, is the effect of sin ; sin is a privation of God, of soul, of life, it is the death of the soul ; whoever is sorry for a bad thought or desire, is not sorry that he is a sinner, but that his sins are discovered, and that God has made him know the state in which he is.

2. Owning criminal thoughts, words, or actions, is not a confession of sins ; on the contrary, it is a denial of being a sinner, since it is a denial of being dead ; for to be dead and to be a sinner is one and the same thing.

3. All sinners are equally dead, being all equally sinners ; sin may shew itself in one more than another ; but it is essential to man, whoever is a sinner this day, shall not be more so tomorrow : the action of man is not to be called sin, that appellation belongs only to his state of death.

4. Actions therefore do not make the sinner ; but they are sins only, because he was a sinner first ; sin is the death of man, the actions are only his corruption, such corruption as manifests itself when bodies are naturally dead.

5. Works, good or bad, do not change a man ; they only shew whether he be good or bad, as fruits change not the tree.

6. God is immutable, and suffers no change in regard to us, not even by our most criminal actions. " He is not angry at man because he has sinned, but man sinned because God was angry with him." Satan says, " Man has sinned, let him be punished." God says, " Man is a sinner, that is, he is dead, I must raise him to life." No man can be pleasing to God, till after his renunciation.

7. From thence he concludes, that they who condemn their brethren are like the devil, and those who are merciful to them resemble God. Man is dead by sin, actions which are bad are the corruption flowing essentially from death : to be angry at bad actions is as extravagant, as to be angry at a dead corpse for stinking.

8. He calls Christ Peacemaker. It is foolish to enquire what faith a man professes ; there is but one faith. " Whoever thinks himself just is quiet, he rests, and works no more ; his repose is the effect of his faith. Those who do not enjoy rest, and go on with works, and do not think themselves just yet, but endeavour it, those divide themselves into sects, as Catholics, Mennonites, Socinians, Arminians, &c. they even belong to religions entirely opposite to Christianity, as Judaism, Mahometanism, and Paganism ; yet all these divisions make no difference among them ; they are all alike, says Hattem, they condemn Christ, crucify him over again, and make him a liar and an impostor."

9. Three persons are one God, who denies one, denies

denies all three. Jews, Mahometans, and Socinians deny the son, who is the second person of the trinity; therefore they reject God, therefore they are Atheists. Catholics, Mennonites and Arminians are Atheists, says Hattem, because they are not at rest in quiet, but take pains to give God glory, and to do his will.

10. God alone can do his own will, man worships him and does his will only passively, by receiving his impressions, &c. Then all religion is only passive.

11. Whoever pretends to any other but this passive religion is an Atheist, by calling the will of God any other will but that of the creator.

12. All those who believe that God has within himself a law which men are required by God and obliged to fulfil, are Atheists and Idolators; because all religion consisting in this being passive, it must be a wild and vain imagination, to pretend that religious worship consists in obeying laws, supposed to flow from God.

13. Then he concludes no one can believe in God, unless he is insensible, immoveable, and has no desires.

14. They have no faith in God, who are displeased at any thing that happens; who are not satisfied either with their own conduct, or that of others; who think they can do more, be more holy and happy, and enjoy a more desirable state.

15. So that whoever desires to be any thing else than what he is, does not believe in God, even though he should wish a sick person to recover, or a drunkard to leave off drunkenness: censures and punishments, repentance, desires and endeavours of amendment are useless; men by such sentiments resist the will of God, and become inflexible to it, and consequently are without true faith and Atheists.

16. This indifference ought, according to Hattem, to make a true faithful equally satisfied whether virtue or vice is predominant in himself or others; passiveness and quiet will be his only virtues, these will keep him even from knowing evil, and render him pleasing to God the creator, whom by the first article of the creed we are to believe.

17. The actions of men are their fruits, and are such as those who do them: good fruits cannot be expected from bad trees, men are essentially bad; it is therefore a wicked opposition to the will of God, to require good fruits, good actions, from men.

18. The son is the word of God and his wisdom, our prophet and doctor, &c. all the expressions of scripture teach us, that believing in him consists in receiving his testimony as infallible. Now the testimony of the Son of God is that the will of God is not in precepts, that our actions are not the obedience we owe him: we obey by faith, and the will of God is his eternal decree. We are neither better nor worse by our actions.

19. The corruption of man is according to God's will, man is naturally dead, naturally wicked, naturally damned, &c. yet our works are the works of the son of God, by which we know we are sinners, dead, without soul, without God, in a word perfect atheists, &c.

20. But a true Faithful is not sorry for his sins, he owns them, humbles himself in the sight of

God, acknowledges that he is dead, and that as such he can only spread infection, (commit sins) and this is all the repentance and confession required. So says Hattem, and adds "That no one believes in the Son of God, but owns that he rejects the divinity; to own a God is to deny that one is dead." Who can understand this nonsense? and what dreadful consequences flow from such principles?

21. The love of God and our neighbour does not consist in actions. This would be a denial of God's justice; and prove only as a disguise of our hating the Supreme Being.

22. The love of God consists in faith, and that is shewed by being pleased with the punishments he inflicts, and those are our bad actions. Probably Hattem himself did not understand his own expressions.

23. The Faithful alone are filled, glad, and content, &c. All is the work of God; therefore every thing pleases them: they are always perfect, because they are such as God thought fit they should be. Their works are their punishment, they own it and thus are justified: they alone are the regenerate children of God, his heirs, and are intimately united to him by the most tender affection; which Hattem and most Mystics express after the model of Solomon's Canticle by the most endearing words employed in love affairs.

These are the chief tenets of Hattem, a strange jumble of Quietism and other heresies, with which, no doubt, our readers are sufficiently tired: These sectaries were accused of Atheism and libertinism, and no wonder; they supposed every body else to be Atheists, and by retaliation the same was objected to them: again, it was reported that they enlisted men in the devil's name, and made them swallow, in a glass of wine, a paper with the word devil wrote upon it; that their teachers were wizards, and used conjurations, which calumnies, if we believe this their apologist, had the desired success in reducing the Hattemites to fly their country, or to abscond. We must not omit letting our readers know that Pontian of Hattem had frequented the Cocceian schools.

Some pretended wits who have lately renewed in Holland the system of the soul of the world, and the eternity of both, might with justice be reckoned Spinofists and Deists more than Hattem. One of them indeed pretends to be far from a Spinofist, by establishing some difference betwixt God and nature. The same writer maintains also, that the Trinity is only three modifications of the supreme Being; that extension is essential to God, and is the second person; that creation is from all eternity, &c. He and some others, namely one Deurhof, have had some followers, and held, as they do still, some assemblies, in a very private manner, to avoid the persecutions which the magistrates might make against them.

The antient and modern wits have always endeavoured to bring into contempt the religions settled in every country; but never thought fit to break society upon that account with the rest of mankind. And after all their arguments, have been forced at last to own the necessity of some religion, not only to keep men in awe, and out of fear, but because they were convinced of the being of a God.

a God by dint of demonstration; when forced so far, they have denied revelation, yet could not avoid acknowledging that God might reveal himself by some means or other, that being so much above our reach of understanding, his authority must overcome all objections; thus these libertines, Deists, pretended wits, with their bold inquiries, are reduced to own the weakness of their boasted reasonings, and to humble themselves under the powerful hand of God.

They ought likewise to be reckoned Deists, who believe that all religions are equally agreeable to God, provided they are not opposite to the laws of nature. God they say loves variety in religious worship; but if he has revealed any religion, that only can be agreeable which he has prescribed; and how can man know, without revelation, what exterior worship is acceptable to the supreme Being? They also must be deemed Deists, who, as Toland and Woolston, under pretence of crying down superstition, have attacked religion itself, as being loaded with antient errors, antient frauds, antient lies, which by length of time have been taken for truths, and which the old heathenish Romans highly prized; and I wish, says Toland, I might not be forced to say that Christians do likewise. Superstition is no doubt a great evil, fables and stories have brought religion into disrepute, and cannot be countenanced by any rational man, unless actuated by avarice, ambition, ignorance, or an over-credulous fear: We must then conclude, that a truly religious man renders to God what is due to him, submits himself, and the whole extent of reason, to his infallible word; adores him in spirit and truth; loves him, without servile fear, out of gratitude, and duty; expects all good from his bountiful hand; despises the terrors of death; and rejects all false notions of an inexorable fate.

We come now to consider the present state of Deism in Europe, with its causes and consequences.

In Italy almost all the learned are Deists, except the clergy, whose interest it is to be otherwise. The Italian Deists are however arrant hypocrites, for they conceal their real sentiments while at home, and go regularly to confession and mass. However, when any of them come into Protestant countries, they pull off the mask, and condemn the whole of Christianity.

In France they are more numerous than in Italy, and many of them have written considerable works, but then it must be remembered, that they get their works printed in Holland. There is not, that we know of, one polite French author in the present age but is a Deist; and we are sorry to add, that the worst of their books are translated into our language, and many of them have been recommended by a noble lord, more celebrated for what is vulgarly called wit, than for either

virtue or piety. Some of these books have been brought into our schools, and the youth of both sexes have greedily drank the deadly poison. What is here said, the author knows to be true, for going one day to visit a young person to whom he was guardian, he heard the dancing-master recommend some of these deistical books. Fired with indignation, he threatened to take the person under his care, together with five more, away from the school, which had such a good effect, that the books never made their appearance.

As for the causes which promote Deism in Roman Catholic countries, we shall now consider them, because they differ much from what is attended with the same effects among Protestants. And here we are extremely happy in being assisted by the German traveller Keyser.

Every one knows, says Mr. Keyser, that no books in defence of the Protestant religion, are permitted to be sold in Roman Catholic countries. Now as these men of learning read the Bible* in the original, and as they are well acquainted with the fathers and church history, so they are convinced that the Romish church at present, has no connection with what it was at the time of the emperor Constantine the Great. Under these circumstances they have no Protestants to converse with, nor have they an opportunity of perusing such elaborate treatises as have been written against the pope and church of Rome.

Thus left in the dark, the poison sinks deep into their minds; their prejudices become strong, and although they dare not openly mock the priests and their trumpery, yet they secretly despise them, and in their writings let loose against them all the effusions of wit, and the virulence of satire. In vain are these men referred to the writings of Protestants, when they come into countries where they can be procured. These prejudices have sunk too deep, they shut the eyes of their understanding, and unfortunately it happens, that most of our controversial writings are not the most engaging. This is undoubtedly much to be lamented, but we have many things to lament that cannot easily be remedied. Such are the causes which promote Deism in the Roman Catholic countries, and let us now see what are the effects.

A disregard for Divine revelation first leads to a settled levity of temper, and that levity gradually carries on the person to pay but little regard to moral duties, although they profess themselves to be professors of natural religion. They loath every thing that is serious, because they have found the Romish priests to be erroneous. They have not that strength of mind to consider that the truth is not lost, though many impostors have done all in their power to darken it. Devotion is considered with them as a trifle, and their conduct, as well as their conversation, poisons the rising generation.

* In this place we must beg leave to recommend to our readers a Work lately published, which we believe to be the most literal and correct translation of the Holy Scriptures now extant. We have extracted the following general account of it from the title-page, &c. and heartily recommend the Work itself to every Christian family:

FAMILY BIBLE; The cheapest ever offered to the Public: Elegantly printed in a large folio volume, embellished with capital engravings, esteemed the most uniform and elegant set of Copper-plates ever given with a Work of the kind, price 1l. 16s. handsomely bound:

The B I S H O P S' B I B L E;

Containing the Sacred Texts of the Old and New Testament, explained and illustrated with Notes theological, historical, critical, and practical: being the joint labours of Theodore Beza, John Knox, and others of our zealous Reformers, Bishops, &c. Printed for ALEX. HOGG, No. 16, *Pater-Noster Row, London.*

To accommodate such whose circumstances or inclinations hinder them from buying the *Bishop's Family Bible* complete at once, it is divided into 60 Sixpenny Numbers, and may still be had by one or two numbers at a time, including the forty elegant and uniform Copper-plates, which are intrinsically worth more than one shilling each.

Let us now consider the state of Deism in our country, with its causes and consequences.

The first Deistical writer that ever appeared in England, was lord Herbert of Cherbury, a great statesman, and brother to the pious George Herbert, author of the Divine Poems. This learned nobleman, in his early youth, contracted the most inveterate prejudices against the Christian religion, and the cause seems to have been the following. When his lordship was a young man at the university of Oxford, he saw many melancholy instances of the abuse of clerical power, in the bishops of the established church persecuting the Puritans.. He knew that this was contrary to the spirit of the gospel, and here was the rock upon which he split. Had he considered things in a calm, dispassionate manner, he would have been led to believe that the unworthy conduct of corrupt priests should never injure the cause of Christianity; on the contrary, it seems rather to establish it, for if there was no truth in Christianity, why so many impostors from time to time, attempting to impose, under that sacred name, upon mankind?

His sentiments, however, took the wrong bias, and he considered the whole of Christianity as a cheat, and yet this nobleman was one of the most arrant enthusiasts in the world.

The next deistical writer was the famous Hobbs of Malmesbury, who opposed Christianity in consequence of having read some treatises written on absolute predestination. He said, that if God had appointed all things, consequently mankind laboured under an invincible necessity. In this instance, perhaps, Hobbs was not a fool, at least he acted consistent with the nature of the principles laid down by the Predestinarians; and we will venture to affirm, that no man can believe that doctrine, without admitting of a necessity. And if a necessity is once admitted, then there is an end of all exhortation, because the freedom of the human will is destroyed.

But the most striking case we shall mention is that of lord Bolingbroke, and we may venture to affirm, that it applies to almost all the cases in Deism during the present age.

Bolingbroke had been brought up in the house of his grandfather, sir Henry St. John, who was lord keeper of the great seal under Oliver Cromwell. The young man was of a lively disposition, but there were seldom less than thirty dissenting ministers at his grandfather's table every day.

The young man saw into the duplicity of some of these, he became tired of their insignificant exhortations and more than mock prayers. He imagined that the Presbyterian ministers visited his grandfather with no other view besides that of filling their pockets and their bellies, while their poor at home were not considered. And is this Christianity said he? then let me be a Heathen. We are sorry to say that his lordship was as good as his word; for he had no sooner completed his studies, than he undertook to publish a work in order to prove the falsity of the Mosaical history. It is certain, that his lordship's treatise on that subject is one of the most feeble in argument that ever yet was attempted. That celebrated deist Voltaire, with all his errors, was

sensible of what is here advanced, and therefore in his philosophy of history he has recourse to another way of argument.

Bolingbroke was gross in his attacks, merely because he had detected some hypocritical ministers; but Voltaire was sly and artful, because he knew that the only way to undermine the Christian system was to act in a double, concealed manner. This naturally leads us to consider the concluding part of the argument, by pointing out those modern practices which promote Deism in the present age.

It may seem perhaps strange to those who have not given themselves much trouble to think, that men, who have had the advantages of a liberal education, who have investigated every part of civil and ecclesiastical history, who know the tempers and dispositions of men, who are not in the least unacquainted with those evidences which support divine revelation; we say, it may seem strange, that such men should reject the Christian system. But there are causes, which although little understood, yet really exist.

And first, the conduct of many of our clergy contributes towards promoting Deism. The cold and indifferent manner in which they perform their duty, the little regard they pay to the pastoral care, and above all, their avaricious dispositions open the mouths of blasphemers, and induce them boldly to tell the clergy, that if they were not impostors, they would act in the same manner as they taught.

Again, in the second place, the wicked lives of those who make pretensions to high attainments in religion, serve much towards the promoting of Deism. The Deists have learned what is asserted in the New Testament, namely, that every Christian is a new creature. Now as these high pretenders to religion are so far from being better in their conversation than they were before they assumed this new character, consequently they tell them that their religion is no more than a system of imposition; for, say they, unless religion serves to make us better than we were before, where is the necessity for a change? Here the Deists do not consider that all mere pretenders to religious attainments, have no religion at all; whereas, the life of the real Christian is hid with Christ in God. They should consider the tendency of religion, and not the conduct of its corrupt professors. Let them say, is it of divine original? then let me embrace it, although I shall be obliged to sit down in this world with hypocrites, and be ranked among many thousands of those, who, professing the name of Christ, would put him to death were he to come in the flesh a second time, as the Jews of old did.

Thirdly, as there is not a single crime that can disgrace human nature, but has been committed by those men who are called religious, so our poor, unthinking, young gentlemen, who have received a good education, look upon the whole Christian religion as a cheat. The consequences flowing from all these baneful principles are many, but we shall only take notice of a few.

First, as men are led to consider religion with

contempt, so they pay little regard to moral duties; and we have thousands of Deists amongst us, who know not the meaning of the word. To despise religion is no new thing, for ever since man lost his original righteousness, he has had a stronger desire to evil than to good. Strange contradiction in human nature, to prefer misery to happiness; for men to set their own knowledge up as superior to that of God.

A second consequence is, that men neglect, in general, all those duties they owe to their families; why should a man labour in this world who has no hopes in death. The believer looks upon himself as an accountable being; the Deist, notwithstanding his pretensions to a belief of a future state of rewards and punishments, dies without hope; not giving himself an opportunity to enquire, or time to consider things in a proper manner. He forms his notions of Christianity not from the religion itself, but from the wicked lives of corrupt professors.

A serious enquirer after truth would never seek for information but at the fountain head. He would go to the sacred Scriptures; and having examined the evidences which support them, he would rest satisfied, and leave false professors to answer to God. We shall conclude this article concerning the Deists, in the words of the late pious and learned lord president Forbes, a gentleman who saw deeply into human nature, and who defeated the Deists with weapons they were unacquainted with.

"Atheism, Deism, and the whole train of opinions that attend what is commonly called Free-thinking, flow from a settled disbelief and contempt of revelation.

This belief is, in a great measure, owing to the want of a fair and unprejudiced examination of the numerous and various proofs and evidences, that support the truth and authority of the scriptures.

But it is chiefly grounded on a firm persuasion, that human understanding is a sufficient guide to man, and the test and measure of all matters of belief; so that we are at liberty, nay indeed bound, to reject whatever does not answer those notions, which, by what we call reasoning, we have fixed.

That modern discoveries, the fruit of genius and application only, have fixed and determined to a certainty the laws and causes of the principal operations, and phænomena of nature, which were wholly unknown to the ancients, and mistaken by the authors of the books which are received as revelation.

That therefore these books, so far as they give accounts of nature, contrary to experience, and demonstration resulting from it, are false; and consequently can, in no other point, pass for infallible.

That the scriptures relate a great many marvellous, improbable, nay incredible transactions, which do not seem to be directed to any purpose, suited to sovereign wisdom and goodness; and to contain a world of institutions, laws, observances, and ceremonies, which to Freethinkers appear absurd, frivolous, and ridiculous; unworthy the supposed author, and improper to attain the proposed end.

When any apparent mistake in natural philosophy is objected to the scriptures, the answer commonly given is, in my opinion, stronger than the objection, according to the views of the disputants on either side; that these things, being incidental only, are spoken *ad captum humanum*, and accommodated to the understandings of those, to whom they were only delivered; though, I confess, it would be a much more comfortable answer, if it could be said, and proved, that the things objected to are true.

When Freethinkers ground themselves upon any improbable, or, as they will call it, incredible or absurd relation, there is no answering them without bringing together, and laying before them, the whole evidence that serves for supporting revelation; which, when poised in the scale against all objections of this kind that ever have been made, in my opinion, may certainly outweigh them; but, the misfortune is, the objection glares, can be taken in by a very moderate capacity, and requires no learning, and but little attention to comprehend it; whereas, without long study, great learning, close attention, and a dispassionate and unprejudiced examination, the evidence for revelation cannot be collected and weighed. Whoever therefore lets in the strength of the objection, and, for want of learning or attention, not to speak of natural prejudices, either cannot, or will not give himself the trouble to collect and weigh the proofs on the other side, must necessarily give it against revelation, and fortify himself in his incredulity.

And to this it is owing that all those, who, in this indolent and luxurious age, pretend to politeness, and aim at knowledge, and the reputation of understanding and science, without any interruption to their pleasures or pursuits, take up with objections against revelation, without the painful examination of the evidence that supports it, look down with contempt on believers, as a parcel of prejudiced enthusiasts, and insist themselves with Freethinkers, as the honestest, wisest set of men living.

And when men, carried by pleasures, or sunk in indolence, settle once upon these notions, every institution, ordinance, or ceremony, appointed in scripture, for which Christians cannot, or do not, assign an adequate use or end, becomes fresh matter of objection, and tends to rivet and confirm infidelity.

This facility of receiving and taking up with objections, and the criminal indolence and neglect of those who do not give themselves the trouble to examine, with due care, the merits of the answer, has been long complained of, and lamented by all who wish well to mankind, but hitherto in vain: something more than argument must intervene to cool them in the pursuit of pleasures, to rouse their attention to their real interest, and to determine them to search with care and industry, before they will let in so much as a suspicion that their objections are ill-founded; or those objections must be overthrown by some other and shorter mean than the complicated evidence for the authority of revelation, else the objectors will never give themselves the trouble to discover their mistakes."

To what has been here advanced concerning the Deists, we must add, that they have for some years had a chapel at Mary-le-Bone, where we can only say, that the discourses delivered are far below Heathenism. We take up

the writings of a Seneca and an Epictetus, &c. with pleasure, and we can find no fault with them because they knew no better, but we lament to find men living under the gospel advancing notions subversive of it.

ACCOUNT of the PHILADELPHIANS.

THERE is not in the whole world, either a trade or a profession, whether civil or religious, but engrossers will be found among them. We have popular physicians, popular lawyers, and popular divines, all of whom may be considered as engrossers. But here we have an instance of one single sect engrossing, as it were, to itself a title claimed in common by all the rest.

Philadelphians signify Lovers of the Brethren; and it is well known, that all sects whatever love their brethren, if we may believe themselves; nay, they all acknowledge it is a duty to do so, although we know that very few of them pay any regard to it, unless they are rich; then indeed they have many friends, but to use the words of the wise man, "The poor is abhorred of his neighbour." However, let us proceed with this new religion.

The Philadelphians took their rise only a few years ago, having at their head a disaffected clergyman of the church of England. Their form of worship resembles that of the Dissenters in general; but as for their preaching, it is perhaps the most extraordinary thing in the world. But of that we shall take notice afterwards.

In the mean time, we have made ourselves perfectly acquainted with every thing belonging to these people; and so far are they from being what they call themselves, namely, Lovers of the Brethren, that, properly speaking, they have no brethren at all. This will appear the more evident, when it is considered, that they are not incorporated into one body, as most of the other sects are. Their congregation consists of all those who please to come, let them be of any denomination whatever. Indeed, there is one thing constantly expected, and that is, that they would bring some money along with them for the support of the preacher. And here it is necessary to observe, that among all the sects in this nation, we know of none who preach gratis, except the Friends and the Sandimanians. All others must have money, otherwise they can have no accommodation. Nothing is more common than to hear some of our modern sectaries condemn the conduct of Simon Magus, for offering money for the Holy Ghost, and yet we never find that they refuse to take money when they

administer their spiritual consolations; nay, they frequently demand money, and that in a too peremptory manner.

All the money collected at the Philadelphian meeting is given to the minister, who agrees to pay the rent out of it; but he generally insinuates himself so far into the good graces of his hearers, that they pay it for him.

They have no church discipline, which indeed would be altogether unnecessary, especially where there is not a church; for these Philadelphians are not a church; they are not a body collective, but their meeting is open to all comers. The people do not so much as know one another, and the minister is so sensible of this, that he frequently advertises his sermons in the public papers. The novelty of the name leads many people to the place, who generally return as uninformed as they went.

When they first made their appearance, we were led to believe that they had chosen their name from the common meaning of the word, namely, that they lived in love and friendship together, as all Christians are commanded to do. But no such thing was intended, for the minister is, with respect to church government, a Latitudinarian, that is, he does not desire to have any connection with church fellowship, but to range at large, submitting to any form that his people may chuse to prescribe.

This indeed is too much the characteristic of many modern sects. It discovers no small share of worldly wisdom, for when people enter into connections, as all churches should do, then it is generally expected that they walk by some rule and mind prescribed duties. And among these, what could be more important than that of providing for the poor. Now, in order to avoid this very disagreeable and very troublesome duty, nothing can better suit the purpose than to preach at large, without being concerned with any church whatever; for if the people will not come to hear them, and give them money, they can keep their sermons to themselves.

We come now to consider their manner of preaching, and previous thereto, we must ask our readers a few questions; for we have some reason to believe, that we have more sorts of readers than one.

And now good reader, if you are a Roman

man Catholic, there can remain no manner of doubt but you have read Dr. Chaloner's Catholic Christian instructed. If you are a Lutheran, you must have read Dr. Rambach's treatise on the sufferings of Christ. If you are a church of England man, you must have read Haywood and Attersole; and, if a Dissenter, Keach and Mather undoubtedly grace your library. These are admirable writings in their own way, and we are certain they have their admirers. But now reader, we will lead thee within the veil, and shew things unknown to thee before.

The preacher of the Philadelphian meeting, not content with what has been advanced by the writers already mentioned, has improved the notions of all those who have gone before him. The fundamental principles upon which his religion is founded, are the following.

First, that there was an oral tradition, or unwritten law from the fall of man to the days of Moses; and that this unwritten law was what the patriarchs adhered to.

Secondly, that the delivery of the law to Moses, was nothing but a re-publication of the old oral law, and that there was no difference between the service of the tabernacle and the worship performed by the patriarchs.

Lastly, that there were so many mysteries contained under the Levitical ceremonies, that if people would carefully attend to them, they would find every thing in the gospel concealed under them. Thus for instance, the crossing the Red-sea, points out conversion; the journey through the wilderness, human life; the crossing of Jordan, death; and taking possession of the holy land, everlasting happiness. But these are trifles to what we are going to relate.

The Philadelphian minister sees wonders in the sounding of the rams horns, in the new moons, in all the washings of the priests, in the turtle doves and young pigeons, in clean and unclean beasts, and a thousand other things too numerous to mention. This allegorical interpretation of scripture has however a strong effect on the intellects of weak people. And here it is surprising to consider, in what manner we poor bewildered creatures form our notions of religion on many occasions.

Thus we are not content with common explanations of the obvious sense of scripture, but we must have recourse to far-fetched allegories and hidden mysteries. However, the ceremonies were in part a type of the gospel, yet divine wisdom had something else in view, in prescribing them; namely, to keep the Jews a distinct people from the Heathens around them. Nay, in some cases there was a physical necessity in it.

Such was the state of the country, such was the effect of the climate, that had they been permitted to eat swine's flesh, it might have proved fatal and prejudicial to their health.

It was the same with blood, which they were prohibited from eating, because it filled the body with corrupt particles. Some of the types indeed were significant; but we are of opinion that a single allusion to them, in a sermon occasionally, is enough. To dwell half an hour or an hour upon them, is to prevent the preacher from making practical improvements. It leads the people into all that wildness which is calculated to seduce their minds from the truth, and makes them believe they see wonders where none ever existed.

It is allowed, that in private meditation, allegory is delightful, and it may even serve to kindle devotion in the heart; but those things should be kept within proper bounds. There are many things that we may know, that ought not to be made public. We ought to be extremely cautious in all things of that nature, and therefore let our words be few.

We shall conclude our account of these people by observing, that as they are not properly a community, so there is reason to believe, they will die away with the present generation. We have, in the course of this work, said so much concerning new religions, that we shall not here re-assume the subject. If a general toleration of all religious sentiments has increased in this country the number of new religions, we must acknowledge that these new religions have soon fallen into decay. And here we cannot help remembering the words of the wise doctor Gamalial; "Let all new religions alone; for if they are of men, they will vanish away to nothing; but if they are of God, they will flourish and be established."

When the toleration act first took place, there were but few sects among the Dissenters in England, but they increased amazingly soon after. The reason is obvious. Before the revolution they had no opportunity of planning schemes for new religions; but no sooner did that desirable event take place, than they all set up for themselves on separate foundations. And yet although some of these were greedily embraced at first, yet many of them are now sunk into oblivion, and probably more will soon follow their example. This much is certain, that the people of the present age have become, as it were, tired of new religions. They have made experiments, and they have cut their fingers. In other words, they have been misled, and they are determined to be on their guard for the future.

ACCOUNT of the BOHEMIAN BRETHREN, who are commonly called GYPSIES.

THIS sort of people being the dregs and sink of all nations, our readers may wonder to see them placed among fanatics and enthusiasts: yet we are obliged to give an account of them, by reason of their origin, which has some remarkable particulars in it. We give them the appellation of Bohemians, but the Germans call them Zigenners, from which the Italians name them Cingares. Borel informs us, that Boem, in the old language of the Gauls, signifies bewitched, which seems to agree with the notion of common people, that they can foretel what is to happen, discover hidden things, and are well versed in witchcraft. They go from place to place, having no fixed abode, as the antient Germans did, and, in the North, the Druidesses, the Sybils, the Voles and Fairies, so often mentioned by the old Gauls. Their first rise seems owing to the remains of the Druids, who were brought into so much contempt by Christianity, that having lost all credit and power in the towns and cities, they were obliged to dwell in caves, and to wander about the country. Beggars and vagrants are apt to associate together, which renders it probable, that others from Africa and Asia may have joined themselves to those Druids; for instance, the Kaulits of Persia, who, like our Bohemians, run about the country, live in solitary places, and have no religion or public worship, or rules, or any laws: They swarm over all Persia, and from thence spread southward to Arabia and Egypt, northward to Tartary, and more distant places. Accordingly they are called Gypsies, upon the same account for which the Saxons call them Tartars. Our over-credulous ancestors vainly imagined, that those Gypsies or Bohemians were so many spies for the Turks, and that in order to expiate for the crimes which they had committed in their own country, they were condemned to steal from and rob the Christians. A rare penance! We have performed such another, though in a nobler and more heroical manner, by taking the cross, and making war against those Infidels. But our opinion, that the Bohemians come from the southern parts of Asia and Africa, which our forefathers did not distinguish from Egypt, before the way of going to the East-Indies by the Cape of Good Hope was found out, is grounded on the testimony of one of the most antient authors who wrote concerning them. He relates, "that in 1433, the Ciganes, who pretended they were Egyptians, came into Germany;" and according to another writer cited by Pasquier, they likewise came into France much about the

same time. The story is somewhat curious: "They were, says that author, by extraction, of the lower Egypt; and having abjured the Christian faith, were drove from their native country, became miserable, and an abomination to all mankind: the then emperor rejected them also, as other Christian powers had done, and told them they should go to the holy father at Rome. They went, confessed their sins, and he enjoined them to go and travel about the world, doing penance, not lying in a bed, &c. This they performed for five years before they came to Paris; the chief of them arrived there on the seventeenth of August 1427, the rest on the day of the decollation of St. John." The same writer says, that the ears of all of them were bored through, and had a ring, sometimes two, at each ear; their complexion was very black, and their hair frizzled; the women also very black and ugly, and their hair like a horse's tail. The habit of these women was of old coarse flax; some of them were witches, and looked into peoples hands to tell them their fortunes. In a word, these Egyptians, banished apostates, despised by all mankind, and condemned by the pope to a wandering life, bear a vast resemblance to our Bohemians. After all, the said author cited by Pasquier says, the pope did excommunicate them, and all those who had their fortunes told to them, and that from Paris they went to Potoise, on Lady-day in September, 1428.

We are inclined to trace the origin of the Bohemians still higher than those Egyptians; the antient Druids, the Kaulits of Persia, or the Uxians of Armenia: Why may they not owe their rise to the Messalianians, wandering and dispersed in Thracia, Bulgaria, &c. who were mistaken for sectaries and Heretics of divers kinds, under the name of Manichæans, and upon whom the compilers of Heretical catalogues have liberally bestowed a great number of odious appellations; by which, in process of time, they became more black and hateful to orthodox Christians, than the very devils in hell. The Messalianians are supposed to have had their beginning under the reign of the emperor Constantius: They were but few at first, their number increased gradually, and when they were taken notice of, as the writers of the fourth age charged them with most of the Manichæan principles, they were reckoned amongst those Heretics. The first penal laws against Schismatics and Heretics were enacted at that time, and put in execution against the Messalianians, who being prosecuted, from Pagans and idolators, as they

were thought to be rather than Christians, became most orthodox Christians out of fear or self-interest.

As the Messalians are mentioned here only as bearing some resemblance to the Bohemians, we shall only relate what may evidence their conformity of sentiments and practice. They did not work, and lived by the alms which they received, to imitate the apostles whom Christ had forbid having any possession. This constant idleness, their voluntary poverty, their contempt of all the conveniences of life, and of all government, could not but lead them by degrees into a total neglect of discipline, and of all laws: This occasioned great crimes and disorders in their society; and among the sincere Messalians, many others crept in who minded nothing less than their prayers. They were therefore accused both of living together without observing any order, any rule, or even the most common decency, and of being true Cynics, who after wandering all day in the fields, met at night, and lay in the same place, without any regard to age, sex, &c. The orthodox moreover charged them with maintaining that we ought always to follow the dictates of nature, to eat, to drink, to ease one's self when it requires it, and that no fast is to be observed, but when necessary for the preservation or recovery of health. Besides all this, the orthodox of those days reproached them with their meetings and nocturnal feasts, in which the Pagans had heretofore taxed the Christians, and which have since been laid to the charge of other modern Heretics, to render them more odious to the Roman Catholics.

We find in Italy, about the close of the thirteenth century, some Fraticelli, who were also called Bizoqui, that is, bigots or clownish, upon account of their unpolished way of life, or because they pretended to a greater and more refined devotion. The other name of Fraticelli, that is, little brothers, either was given them because the first of them were monks, or rather it is the same as the name of Adelphian, which was bestowed upon the Messalians: We shall soon see that there was some conformity of sentiments betwixt them: Their chief doctors were Pietro Maurato and Pietro di Fossombrone: but an apostate monk from the convent of Pongilupi, was their ringleader; at least it is so reported. Be that as it will, these Fraticelli wandered about the country like the Messalians, to avoid the persecutions raised against them, upon account of their lewd life, and of the errors which they held, the necessary consequence whereof was their shocking disorderly behaviour. Both the Fraticelli and Messalians pretended that all goods ought to be in common, and condemned living by the work of one's hands. They denied all obedience to magistrates, allowed a plurality of wives, and those to be in common: to which the Grecian and Italian orthodox added the heinous imputation of holding their meetings in the night, to be more at liberty to commit all sorts of crimes. We have informed our readers that some ringleaders of the fanatical Baptists, and several of their followers, were guilty of those three capital errors: which may serve both as an indirect proof that the Fraticelli and Messalians

probably might not be accused without some grounds; and, by consequence, as a justification of the severities used against them. But, after all, it must be owned, that some particular persons might live and die in that sect, without being acquainted with the bad principles of their evil tendency, as but too many do even amongst the orthodox; and though Heresies ought to be detested, certainly the inveterate hatred against the persons is highly to be avoided.

But to return to our Messalians of Greece and of the East, and to our Italian Fraticelli: If there were amongst them so many professed libertines, as the historians and controvertists of those times mention, ignorance, joined to the persecutions raised against them, may have been the occasion of their actually putting in execution all the enormities of their false doctrine. A young person, for instance, commits a crime, and by that infamous action loses his reputation; he is despised, abandoned by every one; so out of despair runs headlong into ruin and misery. This example needs no further comment.

We must likewise take notice here, that both ancient and modern controvertists have often represented sects and heretical systems as more dangerous than they appear to have really been. Some may pretend to excuse this fault under colour of an unbounded zeal against Heresy; but zeal ought not to be bitter, or to destroy charity; and whilst a fiery and subtle controvertist inveighs too harshly against the venom of an erroneous opinion, he often does more mischief to public society, than the very person who had taken it up without much consideration, and probably might as easily have dropped it, if pride and shame had not, such is human frailty! prompted him to maintain it with obstinacy. This same false zeal has often made the said writers tax one and the said sect with maintaining inconsistent and evidently contradictory opinions; it cannot be denied that iniquity belies itself; scripture says it, and we daily experience it. But that so many inconsistent propositions should so often be justly charged upon one and the same sect, is not very much to be credited. The authors of those imputations have been sensible of this defect in the accounts by them given; and instead of owning honestly their mistake, have invented new names of derision and contempt, to upbraid the sects which they had accused wrongfully of such palpable contradictions: Thus the Manichæans, the Messalians, &c. were called by a name which in Greek signifies a mixture of all sorts: Thus the Albigenses, the Waldenses, the Lutherans and Calvinists, have been nicknamed, the sink and dregs of all prior Heretics.

The name of Adelphians, bestowed on the Messalians, was taken from Adelphius, one of their teachers: Flavian, patriarch of Antioch, having with great art inveigled him to discover the most secret articles of the doctrine which he held and taught, obtained that he should be banished from Syria.

But to conclude our account of those sectaries; by wandering about, they in process of time went further and further from the place of their origin. The persecutions they suffered, and

and ill treatment they received from the Catholics, as we have said before, had as great a share in banishing them from cities and great towns, and rendering them odious, as their erroneous opinions and wicked life. As they spread, so did their doctrine; and it is highly probable, that in Europe as well as in Asia, they met many libertines who gladly associated themselves with them, upon account of the idle and lazy life, so much recommended by that sect. Tares soon grow amongst the good corn, and the common people, who are apt to form their judgment not from particular instances but general conclusions, easily mistook the good corn for tares. Thus they settled in Greece, in Thracia, Bulgaria, Transylvania, Hungary, and at last in Bohemia. In all the countries where the Slavonian language is understood, the Messalians took, or their enemies in derision, gave them, the name of Bogomiles.

Their abode in Bulgaria and the neighbouring countries, has rendered the word Bulgare odious throughout Europe, chiefly in France

and Italy. It may likewise be presumed, that they went from Bulgaria and Hungary into Bohemia, at a time when the Bohemians began to rebel against the church, and upon that account the orthodox took the Bohemians to be the same as the Bogomiles or Messalians. This being also a critical time for the church of Christ, and many beggars and miserable wretches taking part in these divisions, all were blended under the same denomination. Thus at last the name of Bohemians is universally given to vagrants and runaways, who have no settled notions, laws or religion, who in well-governed kingdoms are banished from all cities or towns, and dwell in caves and solitary places, and live only by begging or stealing. If the romantic stories, mentioned in the public gazettes concerning some of those Bohemians, who within a few years have made inroads through high and low Germany, were of any authority or to be credited, the proofs of courage which they are said to give, must appear very singular and strange.

HISTORY of the BRETHREN of the ROSY-CROSS.

THIS society took its rise in Germany. About the year 1394, a young man, who from five years old had been brought up in a convent, became acquainted at the age of sixteen with some magicians, learned their art, travelled into the East as far as Arabia, where the doctors of that country taught him wonderful secrets, and foretold him he should be the author of a general reformation. From Arabia he went into Barbary, and from thence to Spain, where he frequented the Moors and Jews who were versed in the Cabala. He there pretended to begin his reformation; but being banished from Spain, he came back into his native country Germany, and died in the year 1484, being one hundred and six years old. His body was not buried, but only deposited in a grotto. Fate or some oracle had ordered that the corps should remain in that state one hundred and twenty years; in consequence of which decree, it was not found out till 1604.

A German chronicle of the Rosicrucians relates this discovery as follows: A Rosicrucian being probably more cunning than his brethren, took notice of a stone with a nail in it: He took out the stone, and found the grotto in which was deposited the body of their founder, with this inscription, "At the end of one hundred and twenty years I shall be manifested." Over the monument, after these four letters A. C. R. C.

these words were written, "In my life-time I have chosen this compendium of the world for my tomb," and several hieroglyphical figures about them. The body held in its hand a book in gold letters, which contained the praises of the founder, and gave an account of the vast treasures he had found, and of his dying without sickness or pain when aged above an hundred.

This discovery occasioned the establishment of the Brethren of the Rosy-Cross; and in 1615, a German printed and published their apology and profession of faith.

At first the number of the Brethren was four only, then eight; but it increased very much afterwards. They were to remain in a state of celibacy, and to make themselves known to the world by no other name than the Enlightened of the Rosy-Cross. Their laws and rules forbade them to receive any reward for practising physic, and ordered them to do it out of charity; to do good to all mankind; to apply themselves to wisdom and piety; to reform the religious worship, by retrenching all superfluous ceremonies; to maintain steadily all the principles of the confraternity, which was to subsist to the end of the world. Their chief customs and opinions were, to dress according to the fashion of the country in which they lived; to be present at least once a year at their meetings, or to give a good reason for absenting; to wear constantly the character or impression

impression of the Rosy-Cross, as a token of the Brotherhood; to look upon themselves as appointed to reform all things, and as having the whole and sole right to all the gifts of nature, upon that account. They were to declare openly, that the pope was Antichrist, and that a time would come when they should pull down his triple crown. They rejected and condemned the doctrines of the pope and of Mahomet, calling the one and the other blasphemies of the East and West: they owned but two sacraments, and admitted only the ceremonies of the primitive church. They called their society the Confraternity of the Holy Ghost. They pretended to a right of naming their successors, and bequeathing to them all their privileges and virtues, as being their representatives; to know by revelation those who were worthy to be admitted as members of their society; to keep the devil in a state of subjection, and to discover hidden treasures. They moreover said, that their confraternity could not be destroyed, because God always opposed an impenetrable cloud to screen them from their enemies. Neither hunger, thirst, sickness, or any other infirmity, could hurt them; if any brother died, his burying-place and their assemblies were to be kept secret for one hundred and twenty years. They believed as a fundamental article of their faith, that if the sect failed, it might be renewed at the founder's monument or tomb. They bragged of having invented a new language, by which they could describe the nature of every being; yet they did not make use of speeches or parables; they avoided being thought the inventors of novelties, and the account they gave of their wonderful performances, was not to be deemed either imprudent, foolish, malicious, or deceitful. But their bare word must be taken, and these enlightened Brethren very much resemble quacks and alchemists in this point, as they did in their jargons and their boasted mysterious sciences: Accordingly they were all instructed, and had their education in Arabian or German schools.

Moreover, the Rosicrucians said, that another sun, which borrowed its light from the sun of this world, enlightened the grotto in which their founder was deposited, and served to discover all the wonders of the said grotto, some of which were engraved on a copper-plate placed upon an altar: where, for instance, four figures are to be seen, with these four inscriptions, "Never empty, The yoke of the law, The liberty of the gospel, The glory of God." We shall not omit other strange things, which deserve and require the learned comments of some alchemists or visionary cabalists; several of which have promised as the Brethren of the Rosy-Cross, to repair the breaches and defects of the world; as if nature was subject to decay, or the divine providence, by which it is governed, could possibly be so far weakened, as to suffer its own work to be destroyed. They likewise flatter themselves that they shall be able to restore the primitive strength of constitution, and innocence of life in mankind; plenty and community of goods, the universal knowledge of the sciences, and the general agreement of all nations, in an unity

of the gospel, in unity of religion, and holiness of life.

Morhof mentions a diminutive sect, or a small swarm of the Rosicrucians, to which he gives the name of Collegium Rosianum, or society of Rosay, who was a visionary fanatic, and endeavoured to settle that Confraternity in Savoy, near Dauphine about the year 1630. Their number was not to exceed three; one Mornius tried all possible ways of being admitted for a fourth, but was rejected; and could only obtain the favour of being reckoned as a servant. This small society was entrusted with three important secrets, perpetual motion; the art of changing metals; and an universal physic.

What can be thought of such a society, which is supposed perfect in itself, adorned with universal knowledge, possessed of all worldly treasures, exempt from all human infirmities; yet no more seen than if it had been composed of pure spirits: all we can say is, that it bears a great resemblance to, and deserves to be ranked among fairy-tales. We must own nevertheless, that the common people are delighted, and love to entertain themselves with such fooleries. So the world is like to be for ever pestered with quacks and fools.

The Rosicrucians were much talked of in France in the first fifteen or twenty years of the last age, and several who pretended to be of that society, were cast into prison. The foolish credulity of the people was raised by the following bill posted up in all public places; "We who are deputies from the Rosicrucians, and dwell visibly or invisibly in this town, by the grace of the most High---shew and teach, without books or notes, to speak all the languages of the country where we please to live, to deliver our fellow-creatures from deadly error." In 1613, a Rosicrucian of Barbary, named Muley-Ibu-Hamet, with a handful of men, having overcome the king of Fez and Morocco, was, they said, to conquer Spain. Some pretended Enlightened Brethren appeared then in Spain, but were soon quelled by the Inquisition.

Much about that time, the pretended Enlightened Brethren, before mentioned, occasioned some tumults in Spain, as the Rosicrucians had done; and we must not omit giving our readers some account of them. The singularity of their notions, some points in which they either did, or other people were resolved to believe they did agree with the Rosicrucians, made them be esteemed one and the same sect. Neither shall we pretend to multiply parties and divisions, but rank these Enlightened Brethren amongst the most dangerous kind of contemplative men, and the most wicked Quietists; if what is reported of them be true, that they believed that when the mind is wholly absorbed in prayer, and intimately united to God, it does not become guilty of any of the crimes committed in that state by the body. They moreover held, that the sacraments were useless, &c. that all good works were supplied by raising the heart to God. The Inquisition taxed them with maintaining seventy-six erroneous opinions; and this is not to be wondered at, since that tribunal is known to be very nice, and to require an extraordinary exactness

exactness in religious matters. These enlightened Brethren made their appearance about the end of the sixteenth age: but the Inquisition put an early stop to the progress of their fanaticism. They shewed themselves again in the neighbourhood of Séville, in the beginning of the seventeenth age, at which period of time they were esteemed to be Rosicrucians.

The Low Countries, and Picardy, produced likewise, about 1525, some such enlightened Brethren as those of Spain. A taylor named Quintin, and one Copin of much the same trade, were the ringleaders of the enlightened Flemish

men; for in those days, every man was thought qualified to preach. They are accused of holding, that intention alone makes sin; that the spirit of God partakes of all the actions of men, and that innocency of life consists only in being calm and easy, without giving way to any doubts or scruples. This intention, which alone makes the sin, does not differ very widely from the mind intimately united to God, whilst the body wallows in crimes: What dreadful consequences might not follow from such doctrine, in a state governed by fanatics so united to God, and so perfectly weaned from matter.

ACCOUNT of the Modern ANTI-TRINITARIANS.

WE have already taken notice of the Anti-trinitarians in the primitive times of Christianity; and likewise of those among the Protestant Dissenters. We shall now proceed to give an account of another set of Arians, which have sprung up in the present age; nay indeed, not many years ago. It is well known that this vast species of Arianism, Socinianism and Deism, has induced many of the clergy to seek to be excused from subscribing to the thirty-nine articles. This was, perhaps, one of the most extraordinary efforts of madness that ever took place; for how could those men expect to enjoy pecuniary emoluments from the church, while they refused to comply with her commands. They knew that every civil establishment of religion has its system, which must be subscribed by its members, particularly the clergy. This is done in order to preserve uniformity, that they may all preach the same doctrine, and not broach new opinions.

Had these men laboured under any scruple of conscience, they would have left their livings, and either joined the Presbyterians, or set up separate meetings. But no such event took place; for they went and took possession of their livings. It is true we have two or three exceptions; particularly in the conduct of a clergyman in the north of England, who resigned his living, and was received in London by those who longed for something out of the common way.

This was a happy event to our Arian, for although, in order to point out his disinterestedness, he boasted that he had left a benefice worth three hundred a year, from motives of conscience; yet he had no objection to accept of double that sum from those who followed him in London.

A nobleman of a very popular character, became one of this preacher's first hearers in London, and his example was followed by several persons of considerable rank. As our preacher had been brought up to read prayers, and consequently could not pray without book, and as the

Common Prayer-book of the Church of England every where asserts the divinity of our Lord Jesus Christ, so he could not with propriety make any use of it, as it would have condemned his own principles.

To remedy this defect, he set to work and compiled a liturgy, partly out of the Common Prayer book, and partly from his own invention. This liturgy suits all the purposes for which it was intended; for it is made according to the sentiments of the Arians and Socinians.

Great care has been taken by the compiler to convince his hearers, that he does not believe in the doctrine of the trinity. In some of his collects, he blesses God for sending his son into the world to save sinners; but it may be asked, what does he mean by salvation here? The answer is neither less nor more than that Jesus, as a created being, came to shew us a good example both in his life and sufferings.

That he did so is certain, but surely this could never constitute a mediatorial office. A mediator is one who stands between the offender and offended, to reconcile the difference that has taken place. Now, according to the whole scripture account, Christ was to execute these offices for sinners.

First, he was to be unto them a prophet, to convince them of sin, and point out to them the whole will and purpose of God.

Secondly, in order to restore the honour of a broken law, and reconcile sinners to God, he was to suffer what no created being could suffer, namely, the whole wrath of God for sin. This is called his priestly office, and it was for this reason that he took upon him a human body, and a rational soul.

Thirdly, as a king, and supreme head of his church, he was, by the power of his spirit, to subdue the wills and passions of his people; he was to make them a willing people in the day of his power; he was not only to rule over them, but he was to rule in their hearts, by the Holy Ghost. To renew their nature, to fill their minds

with a desire to do good to their fellow creatures, to be clothed with humility, and to go on from one degree of perfection to another, till such time as they arrive before the Lord in glory.

Now, what has been here advanced concerning Christ's offices, could not have been performed by a human being. Part of the prophetic office might, indeed, have been performed; but no mortal could have executed that of the priest, or the king. What human being could endure the whole wrath of God in his body and soul, for the sins of a guilty world. It was utterly impossible for any person less than God, to make an atonement. If sin was committed against an infinite being, then it must be a power equally great that could satisfy Divine justice.

But according to the notions of the modern Anti-trinitarians, there was no necessity for such an atonement, nor did Christ come to do any thing more than to shew us a good example, and to instruct us in the way of duty. Why, the apostle Paul could have done this, and so could the other apostles; for we are certain they taught the same doctrines as were taught by our saviour, and so far as we know, every one of them sealed his testimony with his blood, except St. John the Evangelist.

These Anti-trinitarians are composed of persons who have no knowledge, in general, concerning religion. Many of them are in very elevated stations in life; and they have of late built a grand meeting for their preacher, with an elegant house for his residence. And here we would observe, that any man who can strike out something new, is generally sure of success. This will, in all respects, apply to the case of religion; and for the honour of our Anti-trinitarian adventurer, he is endeavouring to make hay while the sun shines.

Thus, besides a considerable subscription from his hearers, he has as much provision, of the best sort, sent him in from different parts of the country every week, as would support several families. There are no poor belonging to his meeting, for charity and new religions seldom have much connection together. This we know to be true, and much more, though we would not be thought too censorious.

Before we conclude this account, we would willingly make one observation, and the rather, because it is new. And that is, that in most cases in religion, the vulgar enthusiastic preacher, draws after him the greatest number of followers. But these are among the lower ranks of the people.

However, let not the great and the learned, in this instance, triumph over the weak and the ignorant. The great can find as much pleasure in running after a man who is seeking every opportunity in his power to traduce the gospel of Christ, as the vulgar can in running after the ignorant teacher, who does not so much as understand what he is speaking of.

Many are carried away with a notion, that they are the elected children of God, and therefore look with contempt on the rest of mankind. On the other hand, the lukewarm in religion, who follow the preacher, who despises the glories of Christ, will not acknow-

ledge that there is any thing supernatural. In this manner they stifle the agonizing pains of a guilty conscience, and live as if there was not a God to whom they are to be accountable.

If these men were to consider the following sentiments of a great author, it might put them to the blush.

"The words trinity and persons are terms not to be met with in the sacred book, and yet to those terms, and the application of them, the revolt against the doctrine is chiefly owing.

What the scripture acquaints us with, is this, and no more: That it characterises the Father, who is the avenger of wrong, and rewarder of right, God; that what it characterises the Son, the Word, the creator of the world, the redeemer of mankind, sent for that purpose by the Father, is God; that the Holy Spirit, the correspondent with, and comforter of the spirits of men, is God; and that nevertheless the Deity, the self-existent Being, is but One. That these matters are so, the scripture expressly declares; and the manner in which it expresses the last proposition, Deut. vi. 4. is worth attending to. Our translators render it, Hear, O Israel, the Lord our God is our Lord. The original says, Jehovah our God is one self-existent Being; for so the word translated Lord signifies. Now, what is there in our knowledge, in our conceptions, or in our reason, that can qualify us to determine the modus of the existence, or of the action of the invisible Deity? That we have no sort of idea of the substance of that soul which acts in us, or of the manner of its existence or actions, is an agreed point: what impudence then must it be in us, to pretend to determine, from our conceptions, or rather inability to conceive, the condition, or manner of existence and acting of the supreme Being, the least of whose works are in very deed beyond our comprehension?

The ancients, less refined than we, disputed about the figure and form of the Deity; and, knowing none more perfect or noble, as they apprehended, than that of man, bestowed upon the Deity a human shape and figure. The impropriety of this gross imagination we see; as we perceive, that the ideas of extension, shape, and figure, are not applicable to spirit, according to the notions which we have of it. But, though we have not eyes to discover the substance or properties of spirit, does it certainly follow, that they have nothing in them analogous to shape or figure, no properties by which they can be discerned, and distinguished the one from the other, by God, or even by other spiritual beings, to whom he may have given eyes and understanding fit to perceive what we cannot? And is it not, on the other hand, clear, that there may be somewhat analogous to figure, some particular modus of existence of the Deity, of which our want of ideas will not permit us to form any notion?

Had nature produced to our view such living creatures as wild fiction can present to our fancy, composed of three or more distinct bodies, absolutely separated from each other, without any bodily connexion, but actuated by one and the same principle, moving by one will, acting with one consent, each affected by the accidents that touch

touch either, the one wounded by the blow that wounds the other, and all dying by the killing of one; we should have had no distinct conception of what the scripture represents concerning the Deity. But then, habituated to the sight of such an extraordinary creation as has been men-

tioned, the scripture-doctrine would cease to be so shocking as it is to our wise men: and, yet, from their knowledge of the machinery of nature, they will hardly take upon them to say, that the Deity could not have created such an animal as has been feigned."

F I N I S.

BOOKS in DIVINITY, Lately Printed for and Sold by ALEX. HOGG, at No. 16, Pater-Noster Row, London.

I.
The cheapest FAMILY BIBLE ever offered to the Public.

Elegantly printed in a large Folio Volume, embellished with capital Engravings, esteemed the most uniform and elegant set of Copper-plates ever given with a Work of the Kind, Price 11. 16s. handsomely bound:

The BISHOPS' BIBLE;

Containing the Sacred Text of the Old and New Testament, explained and illustrated with Notes, Theological, Historical, Critical, and Practical; being the joint Labours of Theodore Beza, John Knox, and Others of our zealous Reformers, Bishops, &c.

* * * To accommodate such whose circumstances or inclination hinder them from buying the Bishops' Family Bible complete at once, it is divided into 60 Sixpenny Numbers, and may still be had by one or two Numbers at a time, including the forty elegant and uniform Copper-plates, which are intrinsically worth more than 1s. each.

II.
The PILGRIM'S PROGRESS from this WORLD to that which is to come.

Delivered under the Similitude of a Dream. Wherein is discovered, the Manner of his Setting out, his dangerous Journey, and safe Arrival at the desired Country.

By JOHN BUNYAN, Author of the *Holy War*, &c.

The whole embellished with a more superb and elegant Set of Copper-plates than ever was given with any former Edition; to which are also added, Notes explanatory, experimental and practical, by W. Mason, Author of the *Spiritual Treasury*, &c.

* * * To prevent Mistakes, the Public are requested to order the *Pilgrim's Progress*, with Notes by Mr. Mason, price 4s. in boards, or 5s. neatly bound.

III.
To be comprized in 10 Numbers, Two very scarce and valuable Books, embellished with 144 Copper-plates, elegantly engraved, by Conder,

This Day is published, price One Shilling, (containing 48 Pages of Letter-press, and 16 Engravings, illustrative of the various Emblems) Number I, to be continued Weekly, of

QUARLES' EMBLEMS; and the SCHOOL of the HEART.

I. Emblems, Divine and Moral; together with Hieroglyphics of the Life of Man. II. The School of the Heart; in Forty-seven Emblems. Whereunto is added, The Learning of the Heart. All written by the same Author; and now carefully revised and corrected, with explanatory Notes, by an eminent Divine.

The above Works being already printed, may be had in Two Volumes, in large Twelves, Price 12s. neatly bound.—But to accommodate those who chuse to purchase either of the Works separate, the Emblems, with the Hieroglyphics, are sold, bound, at 7s; and The School of the Heart, bound in the same neat manner, at 5s.

* * * The Public are respectfully informed, that the above is the *only genuine Edition of Quarle's Emblems* now extant; and therefore, to prevent mistakes, they are requested to be particular in giving their orders.

IV.
To be completed in only 16 Weekly Numbers, embellished with an elegant Set of beautiful Copper-Plates.

The History of the BIBLE, in Verse; with occasional Notes.

Including a concise Relation of the Sacred History, from the Birth of Creation to the Times of our Lord and Saviour *Jesus Christ*, and his Apostles.—And comprehending all the remarkable Transactions, during the Space of above 4000 years.

By JOHN FELLOWES, Author of *Grace Triumphant*, a Sacred Poem.

+4+ That Persons may form a proper Idea of the beautiful Execution of this much esteemed Work, No. I. may be read and returned, if not approved; the subsequent Numbers may be had by one or two at a Time, including the whole Set of elegant Copper-plates.

N. B. The above Work being all printed, those who chuse to purchase the Whole at once, may be supplied with it in four Volumes, sewed in Blue Covers, Price only 8s. or neatly bound, 10s.

V.
(Dedicated to the Rev. Mr. JOHN RYLAND, of Northampton) A New Edition, price 1s. 6d. of
GRACE TRIUMPHANT; a sacred Poem, in Nine Dialogues;

Wherein the utmost Power of Nature, Reason, Virtue, and the Liberty of the Human Will, to administer Comfort to the Awakened Sinner, are impartially weighed considered;

By JOHN FELLOWES, Author of the *History of the Bible*, in Verse.

VI.
Elegantly printed from the most esteemed Edition of *John Field*, (a good Copy of which cannot be purchased under three Guineas) embellished with a capital Frontispiece by *Taylor*;

PASHAM'S POCKET BIBLE; containing the OLD and NEW TESTAMENTS.

* * * This Bible is the smallest ever printed in the English Language, and may be most conveniently used separate, or as a Companion to the following small Edition of Psalms and Hymns, price sewed 12s. or elegantly bound in Morocco 16s.

VII.
Beautifully printed on a fine Writing-paper, and in the Compass of about half an Inch, when bound, being the smallest Edition ever Printed of

The PSALMS and HYMNS of ISAAC WATTS, D. D.

Printed by J. W. Pasham, in the same Size, and will bind uniform with *Field's Pocket Bible*, price sewed 6s. or elegantly bound in Morocco, 8s.

* * * To prevent Mistakes, the Public are entreated to Order *Pasham's small Edition of Dr. Watts's Psalms and Hymns*, printed for ALEX. HOGG.

VIII.
A COLLECTION out of the BOOK of PSALMS.

Suited to every Sunday in the Year. To which is prefixed an Essay on Malady.

By the Rev. WILLIAM ROMAINE, M. A.

The second Edition, Price in blue Covers 1s. 6d. or 2s. neatly bound.

IX.
The Scheme of CHRISTIAN and PHILOSOPHICAL NECESSITY Asserted :
Or PREDESTINATION Rationally Maintained.

With a Dissertation concerning the Sensible Qualities of Matter ; and the Doctrine of COLOR in particular.

By AUGUSTUS TOPLADY, late Vicar of Broad Hambury.

In Octavo, sewed in Boards, Price 3s.

X.
Likewise by the same Author,

JOY in HEAVEN, and the CREED of DEVILS; Two Sermons preached in *London*, 1775.
Printed in large Octavo, Price 1s.

XI.
Also, by the same Author,

MORAL and POLITICAL MODERATION Recommended :
In a FAST-SERMON, delivered at St. Mildred's in the Poultry. Price 6d.

XII.
Embellished with an elegant Frontispiece and engraved Title Page, and a capital Head of the celebrated Dr. Young ;
The GOSPEL MAGAZINE, and MORAL MISCELLANY.

To be continued Monthly. Price 6d. Containing the Life of the Rev. Dr. Young, and a Variety of Original and Selected Pieces on Religion and Christian Morality. Calculated for all Denominations. Any odd Numbers, to make up Sets, may be now had, (Price 6d. each) and those who wish to have this Work from the Beginning, may be supplied with the Years 1774, 1775, 1776, 1777, 1778, and 1779, at 7s. 6d. per Volume, half bound, or neatly bound in Calf and Lettered, 8s. In the Gospel Magazine is given, a beautiful Edition of *Bunyan's Holy War*, adorned with a Set of Copper Plates ; which is designed to bind up separate, and will make a handsome Volume in large Octavo. This Edition is not intended to be published in Numbers, and can only be had with the Gospel Magazine.

XIII.
Inscribed to the Right Worshipful Sir John Durbin, Knight, Mayor of the City of Bristol.
POETICAL ESSAYS, on Religious Subjects ; By a CLERGYMAN, of Gloucestershire.

Neatly printed in Quarto, price 2s.

XIV.
NEW FAMILY PRAYERS, Dedicated to the Rev. Dr. Horne, Vice-Chancellor of the University of Oxford, and Chaplain in Ordinary to the King.

Elegantly printed on superfine Paper, in large Octavo, price 3s. neatly bound, or 2s. 6d. sewed in blue Covers ;

The New UNIVERSAL PRAYER-BOOK ; Or, A complete System of FAMILY DEVOTIONS :
Designed for the Use of PROTESTANTS of all Denominations.

Containing Forms of Prayer for every Morning and Evening in the Week, with suitable Meditations and Reflections. Also, Particular Prayers and Thanksgiving for every Occasion and Circumstance in Life. Likewise, A Practical Discourse upon the Nature and Institution of the Christian Sabbath. And Devout Meditations on the Sacrament of the Lord's Supper, with Prayers proper to be used before and after the Participation of that Holy Ordinance. Including an Introduction, recommending the Practice of Family Worship and Social Religion.

By the Rev. JOSEPH WORTHINGTON, L.L.D. Late of Queen's-College, Cambridge.

XV.
Very necessary to be hung up in Rooms, Halls, Schools, Academies, Universities, Vestries of Churches, Chapels, Meetings, &c. Price 10s. 6d. fitted upon Rollers as a Map, or 7s. 6d. in Sheets.

A NEW SYSTEM of SACRED GENEALOGY,

With Chronological Dates of the Posterity of Adam, to the Nativity of our Lord Jesus Christ. Including the Collateral Branches and Intermarriages : Delineated from the Holy Bible, and illustrated with useful Tables of References, &c. &c. &c. To which is added, a beautiful View of the Garden of Eden, elegantly engraved.

By the Rev. Mr. RICHARD LEECH.

* * The great Utility of giving the above a Place in every Christian Family, must be obvious to Persons in general, as it naturally must have a happy Tendency to make young People, in particular, familiarly acquainted with the sacred Volume of Inspiration. It also might be exceedingly useful in being hung up in Schools, Academies, Universities, Vestries of Churches, Chapels, Meetings, &c.

XVI.
Elegantly printed in large Octavo, price 1s.

FANATICAL DIVINITY EXPOSED, and the Gospel of Christ vindicated ;

Or, Remarks on a Sermon, occasioned by the Death of the Rev. John Parsons, late Rector of St. Martin's, Birmingham : and preached by the Rev. Will. Toy Young, Curate of the said Parish ; with a Dedication to the Author of *Pietas Oxoniensis*.

By A L U M N U S.

* * The above Remarks will be found highly interesting to the Religious World in general, particularly to those residing in Birmingham, and its vicinity.

XVII.
The NONCONFORMIST's MEMORIAL.

Being an Account of the Ministers, who were ejected or silenced after the Restoration, particularly by the Act of Uniformity, which took place on *Bartholomew-day*, August 24, 1662. Containing a concise View of their Lives and Characters, their Principles, Sufferings and Printed Works, with the Heads of a great Number of those Divines.

Originally Written by Dr. C A L A M Y.

Now abridged and corrected, and the Author's Additions inserted, with many other Particulars, and new Anecdotes,

By S A M U E L P A L M E R.

To which is prefixed, An Introduction, containing a brief History of the Times in which they lived, and the Grounds of their Nonconformity.

In two large Volumes, price in boards 14s. or neatly bound, 16s.

N. B. The above Work being divided in 27 weekly Numbers, any Person may begin and have one or more Numbers at a Time, price Six-pence each, 'till the Whole is completed.

XVIII.
The Expository Works, and other Remains of Archbishop LEIGHTON :

Containing, I. His Practical Commentary upon the First Epistle General of St. Peter. II. His Meditations, critical and practical, on several of the Psalms. III. Lectures on various Subjects. And IV. Letters on several Occasions. The Whole carefully corrected and revised, with a recommendatory Preface and complete Index.

By the Rev. HENRY FOSTER, A. M.

In two handsome Volumes, in Octavo, adorned with an elegant Head of the Author, engraved by *Collyer*, price 14s. neatly bound. The above Work being comprized in 24 Weekly Numbers, any Person may be served with one or more at a Time, Price Six-pence each.

I N D E X

T O

Dr. HURD's Religious RITES and CEREMONIES.

	Page.		Page.
A BBESS, form of her election	233	Anti-burghers, form of their excommunication	567
— rules of her order	ibid.	— some striking events concerning them	ibid. & 568
— her robes	ibid.	— remarks on their marriages	568
Abbeys, Dissolution of	491	Arimeans, Heretics, so called	129
Abeldein Heretics	127	Antichrist, account of	234
Abrahamites	310	Antinomians, account of	638
— remarks on them	ibid.	— their origin	ibid.
Adamites, Heretics, so called	127	— their principles	639
Agag, religion of	405	— their present state	640
— their notions of the Supreme Being	ibid.	— reflections on them	641
— their confused notions of religion	ibid.	Apelleans, antient Heretics	133
— gross superstitions	ibid.	Appollinarians, Heretics, so called	134
Agnoits, Heretics, so called	133	Arabians, account of their religion	43
Agricola, John, account of	638	— their descent	ibid.
Albigensis, account of	258	— their idolatrous notions	ibid.
— their principles	ibid.	— their moral principles	ibid.
— reflections	260	— their temples	44
Alcoran, abridgement of	322	— reflections	ibid.
Aloguins, sect of, Heretics	133	Aracan, religion of	70
Amazons, religion of	435	— their idols	ibid.
— gross Idolators	ibid.	— their temples	ibid.
— reflections	436	— their priests	ibid.
Anabaptists, their origin	591	— nuptial ceremonies	71
— numerous in former times	ibid.	— funeral ceremonies	ibid.
— severely punished	ibid.	Archbishops, their origin	518
— they are driven to Holland	592	— privileges in England	ibid.
— cruelly persecuted	ibid.	— how chosen	519
Anabaptists, Calvinistical, their origin	593	— their rank	ibid.
— the most numerous among the Anabaptists	ibid.	Archdeacons, account of	120
— they declaim against human learning	ibid.	Ardra, religion of	379
— their notions	594	— gross Idolators	ibid.
— they use no exhortations to duty	ibid.	— their notions concerning souls	ibid.
— some members admitted by baptism	ibid.	— worship the devil	ibid.
— their form of baptism	595	— marriage ceremonies	ibid.
— their present state	ibid.	— their debaucheries	389
— their origin and progress	ibid.	— funeral ceremonies	ibid.
— their practices	ibid.	Armenia, religion of	48
— opposed to Heathens	ibid.	— early converted to the Christian faith	ibid.
— reflections on them	ibid.	— had many flourishing churches	ibid.
Andalusia, (new) religion of	463	— their practices	49
— gross Idolators	ibid.	— account of their monks	ibid.
— method of healing the sick	ibid.	Arminius, James, account of	579
— marriage ceremonies	464	Asem, religion of	70
— funeral ceremonies	ibid.	— marriage ceremonies	71
— reflections	465	— sacrifices	ibid.
Angolites, antient Heretics	133	— their gods	ibid.
Angola, religion of	385	— their altars	ibid.
— their idols	ibid.	— strange ceremonies	ibid.
— different sects	ibid.	— funeral rites	72
— they worship the devil	386	Ash-wednesday, how observed	216
— their high priest	387	Askew, Robert, raises an insurrection	492
Anti-burghers, why so called	566	— executed at Hull	493
— their rigid notions	567	Assyrians, their religion	32
— they excommunicated the burghers	ibid.	— worship the sun	ibid.

			Page.			Page
Affyrians, their marriages	—		33	California, inhabitants of, their unnatural crimes	—	454
— reflections on	—		ibid.	— funeral solemnities	—	ibid.
Atheism, account of	—		90	— reflections	—	455
Ava, religion of	—		72	Calvin, John, his life	—	525
— shocking funeral ceremonies	—		ibid.	Calvinism, account of	—	ibid.
Augustins, their origin	—		155	— articles of this religion	—	528
				— remarks on these articles	—	ibid.
	B			— their worship	—	530
Baal-Berith, an idol	—		40	— of their holy days	—	531
Baal-Zephon, an idol	—		ibid.	— of their discipline	—	ibid.
Babylonians, their religion	—		34	— their church officers	—	ibid.
— worshippers of Bell	—		ibid.	— of their ordinations	—	532
— their idolatry described	—		ibid.	— its present state	—	ibid.
— their funeral solemnities	—		35	Cambodia, religion of	—	86
— destruction of their religion	—		ibid.	— their notions of the devil	—	ibid.
— reflections	—		36	— their funeral solemnities	—	87
Bacon, lord, a remark of	—		228	— reflections	—	ibid.
Banians, account of	—		66	Cameronians, why so called	—	569
Bainham, James, account of	—		489	— their origin	—	ibid.
Barton, Elizabeth, her pretended visions	—		490	— their madness	—	ibid.
— executed	—		ibid.	— their leader killed	—	ibid.
Baptism, account of	—		511	— they assemble on the mountains	—	570
Baptism, Romish	—		223	— their political conduct	—	ibid.
— strange rites of	—		ibid.	— their present state	—	ibid.
Basilidians, Heretics so called	—		131	Canada, religion of	—	450
Bells, their origin	—		72	— their notions concerning the creation	—	ibid.
Becket, Thomas, account of	—		221	— their notions of the deluge	—	ibid.
Benin, religion of	—		381	— marriage ceremonies	—	451
— their austerities,	—		ibid.	— their magicians	—	452
— their mysteries	—		ibid.	— reflections	—	453
— their notions concerning regeneration	—		382	Canaanites, their religion	—	40
— strange form of initiation	—		ibid.	— deistical objections answered	—	ibid.
— methods of detecting criminals	—		383	— their progress to idolatry gradual	—	ibid.
Bible, translated by Tindal,	—		490	— their idols	—	ibid.
Bibles, English, to be read	—		494	— their horrid barbarities	—	41
Bigot, Sir Thomas, executed	—		492	Canaries, religion of	—	417
Bishops, account of	—		520	— their antient customs	—	418
Bisnagar, religion of	—		66	— embalm their dead	—	ibid.
— their ceremonies	—		68	— reflections	—	ibid.
— manner of visiting the sick	—		69	Canon, a god of Japan	—	102
— funeral ceremonies	—		ibid.	Caribbee, islands of, religion of	—	429
— reflections	—		ibid.	— their priests	—	431
Blair, Dr. a saying of	—		581	— methods of visiting the sick	—	432
Blasphemies, instances of	—		142	— their fasts	—	ibid.
Bollevyn, Anne, her marriage	—		489	— ceremonies in making war	—	ibid.
Bonner, his insolence to the pope	—		ibid.	— use poisoned arrows	—	ibid.
Bons Fieux, a Popish order	—		173	— marriage ceremonies	—	ibid.
Bourignon, madam, account of	—		670	— funeral solemnities	—	433
Brasilians, their religion	—		436	Caprocrations, antient heretics	—	134
— they worship the devil	—		437	Capuchins, a Popish order	—	180
— their festivals	—		ibid.	Camaladolites, a Popish order	—	176
— their priests	—		ibid.	Carnate, religion of its inhabitants	—	66
— their notions of the immortality of the soul	—		ibid.	— their superstition	—	67
— reflections	—		ibid.	— their austerities	—	ibid.
Brown, Robert, account of	—		585	— their sacrifices	—	ibid.
Brownists, why so called	—		ibid.	— offer up living children	—	ibid.
Bruma, account of him	—		52	Carthaginians, &c. their religion	—	28
Burghers, why so called	—		566	— gross idolators	—	ibid.
— their principles	—		ibid.	— offer human sacrifices	—	29
— their mental reservations	—		ibid.	— reflections on them	—	ibid.
— their moderation	—		ibid.	Carthusians, a Romish order	—	177
— are Latitudinarians	—		ibid.	— how founded	—	ibid.
Budso, a Japanese idol	—		101	Ceremonies, Popish, at confirmation	—	223
	C.			— at the eucharist	—	224
Cafraria, religion of	—		395	— origin of that ceremony	—	ibid.
— their ceremonies	—		ibid.	— superstitions in administering it	—	225
— their notions concerning the deluge	—		ibid.	— of penance	—	228
— their idols	—		ibid.	— reflections	—	229
— the account they give of themselves	—		ibid.	— of extreme unction	—	ibid.
— perform their worship in groves	—		396	— of marriage	—	230
— their remarkable customs	—		397	— concerning orders	—	231
— their barbarities	—		398	Cesareans, account of	—	176
— marriage ceremonies	—		399	Ceylon, religion of	—	94
— their divorces	—		400	— worship the devil	—	ibid.
— methods of attending the sick	—		401	— their temples	—	ibid.
— funeral solemnities	—		402	— their priests	—	ibid.
California, religion of	—		453	— their devotions	—	95
— their superstitions	—		454	— their festivals	—	96
— marriage ceremonies	—		ibid.	— their traditions	—	ibid.
				— marriage ceremonies	—	97
					Ceylon	

	Page
Ceylon, people of, their form of visiting the sick	97
— funeral ceremonies	ibid.
Circassians, their religion	50
— their ridiculous ceremonies	ibid.
— their funeral ceremonies	ibid.
— reflections	ibid.
Chaplains, account of	522
Chenotti, an idol	41
Childbed, thanksgiving for delivery from	517
Chinese, their religion	58
— moral rules	59
— mystical ones	ibid.
— regulations concerning magistrates	ibid.
— their guardian gods	ibid.
— of their philosophy	60
— their various sects	ibid.
— all acknowledge a Supreme Being	61
— governors of cities offering the sacrifices	ibid.
— their sacrifices described	ibid.
— their notions concerning the immortality of the soul	62
— manner of celebrating the new-year	ibid.
— manner of building their temples	ibid.
— all their idols placed on altars	64
— the cloysters inhabited by monks	ibid.
— tricks practiced by their quacks	ibid.
— their marriage ceremonies	ibid.
— funeral ceremonies	65
— reflections on the whole	ibid.
— vagabonds, account of	62
Chim-Hoam, an idol	59
Chines, the name of many idols	ibid.
Christianity, its origin	109
— situation of the world at the time of Christ's appearance	ibid.
— its practice in the primitive times	110
— reflections	126
Cisterians, a Romish order	177
Cluniac, monks of	176
Cochin-China, &c. religion of	85
— gross idolators	ibid.
— their image worship	86
— their temples	ibid.
— different sects	ibid.
Collegianters, their religion	685
— singular customs	686
Collorites, a Popish order	175
Combat, single, its origin	99
Comber, Dr. his account of the Common-Prayer	507
Communion, what	517
Confirmation, account of	512
Confucius, account of	60
Congo, religion of	384
— their superstitions	ibid.
— pretensions to magic	ibid.
— their idols	ibid.
— they worship snakes	385
Consonians, antient Heretics	134
Convocation, account of	322
Copti, religion of	296
— their notions concerning the Trinity	ibid.
— form of worship	297
— of the communion	ibid.
— of baptism	ibid.
— have images	ibid.
— ignorance of their priests	299
— ridiculous ceremonies	ibid.
— marriage ceremonies	300
— their funeral solemnities	ibid.
Corea, religion of	108
— their superstition	109
— cruel treatment of their women	ibid.
— funeral ceremonies	ibid.
Cornwall, great rebellion there	497
Cranmer, archbishop, pronounces the sentence of divorce	489
— endeavours to promote the reformation	ibid.
Crisp, Dr. account of him	638
Cromwell, Thomas, made visitor-general	493

	Page
Cromwell, Thomas, his character	494
Crofters, a Popish order	175
Cuma, &c. religion of	408
— gross idolators	ibid.
— their polygamy	409
— their funeral ceremonies	ibid.

D.

Daibok, a Japanese idol	102
Daikothia, a Japanese idol	ibid.
Darcey, lord, behe ded	493
Darien, religion of	461
— their priests	462
— their manner of healing the sick	ibid.
— marriage ceremonies	463
— funeral solemnities	ibid.
— reflections	ibid.
De Argens, account of	229
Decan, religion of	66
— their pagods or temples	67
— their dreadful austerities	ibid.
— methods used to stupify themselves	ibid.
— offer human sacrifices	ibid.
— their festivals	68
— their music	ibid.
— marriage ceremonies	ibid.
— abominable practices	ibid.
— reflections	69
Deism, its origin	689
— principles	690
— chief writers	691
— its causes	ibid.
— its consequences	692
Dimasses, an order of nuns	175
Diodorus, a quotation from	26
Dissenters, English, their origin	586
— their impolitical conduct	ibid.
— how divided	ibid.
— greatly on the decline	ibid.
Discipline, that of the church of England considered	523
Dominicans, a Popish order	157
Donatists, Heretics	132
Drauchants, account of	655
Druids, their religion	30
— their antiquity	ibid.
— their principles	ibid.
— their antient form of worship	ibid.
— offered human sacrifices	31
— their regard for the mistletoe	ibid.
— their funeral rites	ibid.
— reflections, &c.	ibid.

E.

Ebionites, antient Heretics	136
Edward VI. born	493
Egyptians, antient, their religion	24
— state before Joseph	ibid.
— rank of their priests	25
— their notions concerning the state of departed souls	ibid.
— their gross idolatry	ibid.
— their funeral ceremonies	26
— their notions concerning the resurrection of the body	27
— reflections	ibid.
Elizabeth, queen, her character	499
England, church of, her origin	488
— cherished by Edward VI.	498
— persecuted by queen Mary	499
— established by queen Elizabeth	ibid.
— her articles, with remarks	500
— her worship	504
— her first liturgy, by whom compiled	505
— her present liturgy	ibid.
— its revival	506
— remarks on it	507
— of the canons	508
— choice of lessons	509
— her fasts	ibid.
— her order for baptism	511

	Page		Page
England, church of, difference between the present form of baptism, and that in king Edward's reign	511	Golcondo, their festivals	68
— form of confirmation	512	— form of admitting their priests	ibid.
— some things remarkable concerning the Lord's supper	ibid.	— marriage ceremonies	ibid.
— form of administering it	513	— funeral ceremonies	69
— troubles concerning some ceremonies	515	Grand Mountaineers, a Popish order	172
— order for marriage, with remarks	ibid.	Greeks, their religion	261
— visitation of the sick	517	— origin of it	ibid.
— burial of the dead, with remarks	ibid.	— separate from the Latins	262
— churching of women	ibid.	— their tenets	263
— the communion	ibid.	— remarks on them	ibid.
— her government	518	— manner of crossing themselves	ibid.
— discipline	523	— misrepresented by the Jesuits	ibid.
— remarks on	524	— ceremonies in Passion-week	264
Ethiopia, &c. religion of	45	— their notions of a future state	ibid.
— early converted to the Christian faith	ibid.	— their discipline	265
— their notions	ibid.	— their patriarchs	266
— deny the papal supremacy	ibid.	— poverty of their clergy	ibid.
— their ceremonies partly Jewish, and partly Christian	ibid.	— their monks	ibid.
— their monks	46	— different orders	267
— reject idols	410	— their nuns	ibid.
— observe circumcision	ibid.	— their fasts	ibid.
— their various ceremonies	ibid.	— church officers	268
Eucharist, account of	512	— their synods	269
Eudists, a Popish order	173	— reflections	270
Exmouth, a miracle there	226	— their worship	ibid.
— reflections	ibid.	— their liturgies	271
F.		— ceremonies in divine service	ibid.
Fertrevaud, a Popish order	171	— their form of communion	ibid.
Filles de Dieu, an order of nuns	170	— their prayers for the dead	273
Fisher, bishop, sent to the Tower	490	— manner of consecrating churches	274
Foe, a Chinese idol	58	— form of their churches	275
Foreigners, learned arrive in England	497	— manner of consecrating altars	ibid.
Floridians, their religion	422	— their particular fasts	ibid.
— worship the devil	ibid.	— manner of canonizing their saints	276
— some of them worship the sun	423	— form of baptism	ibid.
— adoration of the sun	ibid.	— form of confession	277
— their temples	ibid.	— their excommunication	ibid.
— sacrifices	425	— their exorcism	ibid.
— their priests	ibid.	— their marriages	278
— their barbarities	426	— heathenish customs	279
— ceremonies in war	ibid.	— of extreme unction	ibid.
— marriage ceremonies	427	— their funeral ceremonies	280
— reflections	428	— general reflections	282
Franciscans, their origin	156	Grey, lady Jane, account of her	498
French prophets, their origin	671	Guaguas, religion of	393
— they arrive in England	672	— their sacrifices	ibid.
— their madness	ibid.	— method of treating their slaves	394
Fuillants, a Popish order	171	— their superstitions	ibid.
G.		— reflections	ibid.
Gale, Dr. account of	595	Guinea, religion of	373
Gaures, their religion	365	— gross idolators	374
— their antiquity	ibid.	— have many titular idols	ibid.
— their notions concerning the creation	ibid.	— their form of worship	375
— worship the fire, looking to the sun	366	— their superstitions	ibid.
— believe in guardian angels	367	— their priests	376
— their festivals	368	— their manner of swearing	ibid.
— their devotees	ibid.	— marriage ceremonies	377
— reject circumcision	369	— adultery, how punished	ibid.
— manner of confirmation	ibid.	— funeral ceremonies	ibid.
— funeral ceremonies	370	— reflections	378
— reflections	ibid.	H.	
Georgia religion, account of	50	Hackston, Mr. account of	569
— ridiculous notions	ibid.	Hale, Sir Matthew, a saying of	595
— their marriage ceremonies	ibid.	Hanway, Mr. his account of Babylon	36
— their festivals	ibid.	Henry VIII. his character	496
— funeral rites	ibid.	Henry, Matthew, a remark of	582
Gilbertines, a Popish order	170	Herelies, account of	126
Gnostics, antient heretics	129	Hispaniola, religion of	457
Goa, cruelties practised there	246	— gross idolators	ibid.
God, definition of	109	— offered human sacrifices	ibid.
Golcondo, religion of	66	— their priests	ibid.
— their origin	ibid.	— their notions concerning the creation	458
— have their altars in groves	67	— worship the sun	ibid.
— their austerities	ibid.	— reflections	ibid.
— their veneration for the Ganges	ibid.	Hitchens, Thomas, account of	636
		Homer, a quotation from	29
		Hudson's-Bay, religion of	428
		— their ceremonies	ibid.
		Hudson's	

I	N	D	Page
Hudson's Bay, people of, how they smoke the sun			429
— funeral ceremonies			ibid.
— entertainments for the dead			ibid.
— reflections			ibid.
Humilitate, an order of monks			172
Huffey, lord, beheaded			493
Hutchinson, John, account of			675
Hutchinsonians, their origin			ibid.
— their notions			676
— their present state			ibid.
— remarks on them			ibid.

I.

Jackire, a Japanese idol			102
James I. his opinion of the church of Scotland			540
— conduct to the Scot's clergy			ibid.
— indecently treated by the Presbyterians			ibid.
— rescued by the earl of Mar			ibid.
— his prudence in the choice of bishops			ibid.
— holds a parliament at Edinburgh			ibid.
— publishes the Perth articles			ibid.
— his government opposed by the Presbyterians			ibid.
— the consequence			ibid.
Januarius, St. account of			205
Jagas, religion of			387
— their priests			ibid.
— their superstitions			389
— their various customs			ibid.
— marriage ceremonies			390
— funeral ceremonies			391
Japan, religion of			100
— their notions of a Supreme Being			ibid.
— have a plurality of idols			ibid.
— their notions concerning souls			ibid.
— their moral principles			ibid.
— their religion emblematical			103
— their festivals			104
— their penance			105
— their prayers			106
— their theivish practices			ibid.
— marriage ceremonies			107
— funeral ceremonies			ibid.
Jeffo, religion of			108
— their superstitions			109
— their barbarities			ibid.
Jesuits, their origin			165
— numerous and learned			166
— rules of their order			167
— their missions			169
Jews, their religion			15
— their creed			16
— their synagogues			ibid.
— their rabbies			ibid.
— their taled			ibid.
— their tiffitin			17
— their morning hymns			ibid.
— their song at entering the synagogue			ibid.
— when the reader goes into the desk			ibid.
— various ceremonies in worship			ibid.
— how the law is carried from the altar			ibid.
— their manner of walking out of the synagogue			ibid.
— form of confession			18
— their ecclesiastical censures			ibid.
— their form of excommunication			ibid.
— their respect for the sabbath			ibid.
— their loyalty			ibid.
— their superstitions			ibid.
— their feast of expiation			19
— feast of the passover			ibid.
— feast of pentecost			ibid.
— feast of tabernacles			ibid.
— festival of the law			20
— feast of lights			ibid.
— form of admitting profelytes			ibid.
— manner of educating their children			ibid.
— ceremonies of their marriages			ibid.
— of their divorces			ibid.
— visitation of the sick			21

E	X.	v	Page
Jews, their funeral rites and ceremonies			22
— reflections			ibid.
Independents, account of			585
— their general character			ibid.
Independents, regular, their origin			535
— are driven from England			ibid.
— settle in Zealand			ibid.
— hated by the Presbyterians			586
— careffed by Oliver Cromwell			ibid.
— their time-serving flattery			ibid.
— their form of government			587
— state of learning among them			ibid.
— their principles			ibid.
— their practices			588
— form of admitting members			589
— their present state			ibid.
Independents, irregular, their origin			ibid.
— their ministers not regularly educated			590
— their general conduct			ibid.
— their manner of preaching			ibid.
— their provision for the poor			ibid.
— their present state			ibid.
Inquisition, history of			235
— its foundation laid in priestcraft			236
— its power in the middle ages			ibid.
— never admitted in France or in England			ibid.
— form of proceeding			237
— method of torture			239
— executions			240
— particular instances of cruelty		243 & seq.	254
— reflections on it			254
Jovians, Heretics			140
Jubilee, account of			205
— debaucheries during that season			207

K.

Keipler, an observation of his			482
Kelbites, religion of			306
— their ministers			307
— their gospel			ibid.
— their notions of the Trinity			ibid.
Ket, Robert, a tanner, raises a rebellion			497
— he and his brother hanged			ibid.
Knox, John, account of			538

L.

Labadie, account of him			682
Labadists, their origin			683
— their notions			ibid.
— their present state			684
— remarks concerning them			ibid.
Lambert, account of			294
Laos, &c. religion of			80
— their notions of heaven			ibid.
— have some traditions concerning Christ			81
— very superstitious			ibid.
— their priests			ibid.
— practise polygamy			ibid.
— believe in witchcraft			ibid.
— their priests arrant impostors			82
— reflections			ibid.
Lapland, religion of			159
— their idols			ibid.
— their priests, or impostors			ibid.
— their sacrifices			ibid.
— their notions concerning futurity			360
— their superstitions			361
— their notions concerning the climes			362
— their manner of swearing			ibid.
— their funeral ceremonies			ibid.
— reflections			ibid.
La Plata, religion of			438
— their priests			ibid.
— marriage ceremonies			ibid.
— reflections			439
Lectureships, their origin			518
Lee, archbishop, his traitorous conduct			492
— raises a rebellion			ibid.
Lent, fast of, explained			509

		Page.			Page
Lessons, how chosen	—	509	Methodists, their fasting	—	618
Litanies, origin of	—	508	— of the canons	—	618
Lollards, why so called	—	253	— of inspiration	—	620
Luther, account of	—	467	— of their conversions	—	624
Lutherans, their religion	—	476	— of their schools	—	633
— where professed	—	ibid.	Methodists, Calvinistical	—	641
— confession of faith	—	ibid.	— difference between them and the Arminians	ibid.	
— ceremonies	—	477	— their practices	—	642
— retain confession	—	478	— of their hymns	—	ibid.
— form of consecrating their churches	—	ibid.	— reflections on them	—	643
— reflections	—	ibid.	Mexicans, their religion	—	459
— church government	—	480	— their temples	—	ibid.
— superstitions	—	ibid.	— their sacrifices	—	ibid.
— their priests	—	481	— horrid barbarities	—	460
— their liturgy	—	ibid.	— their festivals	—	461
— form of communion	—	483	— marriage ceremonies	—	ibid.
— form of confession	—	484	— funeral solemnities	—	ibid.
— form of baptism	—	485	Millenarians, their origin	—	673
— form of confirmation	—	ibid.	— their conduct during the civil wars	—	ibid.
— marriage ceremonies	—	486	— their progress	—	ibid.
— their funeral solemnities.	—	ibid.	— present state	—	675
	M.		Militians, Heretics	—	140
Madagascar, religion of	—	412	Modern Anti-trinitarians,	—	701
— all Pagans	—	ibid.	Mogul empire, religion of	—	51
— their notions of God and the devil	—	413	— notions concerning heaven	—	56
— their traditions	—	ibid.	— strange austerities	—	ibid.
— their feasts and fasts	—	ibid.	— notions of hell	—	ibid.
— their sacrifices	—	414	— method of building their pagods or temples	—	57
— admit of circumcision	—	ibid.	— methods of discovering theft	—	ibid.
— manner of treating women in labour	—	414	— their festivals	—	ibid.
— adultery, how punished	—	ibid.	— their learning	—	ibid.
— expose their children	—	515	— their different sects	—	ibid.
— funeral solemnities	—	516	— reflections on East India settlements	—	ibid.
— form of swearing	—	517	Molinos, account of	—	677
— reflections	—	ibid.	Molucca islands, religion of	—	91
Magi, account of	—	38	— their ceremonies	—	ibid.
Mahomet, his life	—	312	— their stupidity	—	ibid.
Mahometans, religion of	—	339	— their superstition	—	ibid.
— manner of receiving converts	—	ibid.	— marriage ceremonies	—	92
— manner of adopting children	—	ibid.	— funeral ceremonies	—	ibid.
— marriage ceremonies	—	ibid.	— form of electing their princes	—	ibid.
— funeral solemnities	—	340	— manner of declaring war	—	ibid.
— not uniform in these particulars	—	341	— their dress	—	ibid.
— their sects	—	343	— compared with other idolators	—	93
— local extent	—	344	Monastic life, its origin	—	154
— their monks	—	345	— form of admission	—	155
— their festivals	—	346	— had originally no revenues	—	ibid.
— their fasts	—	ibid.	Mono Motapa, religion of	—	403
— their manner of preaching	—	347	— gross idolators	—	ibid.
— reflections	—	ibid.	— worship their princes	—	ibid.
— their pilgrimages	—	348	— slaves to superstition	—	404
— their superstitions	—	ibid.	— marriage ceremonies	—	ibid.
Manichees, Heretics	—	131	— funeral solemnities	—	ibid.
Marriage, its origin	—	87	— their oaths	—	ibid.
— its nature	—	ibid.	Moravians, their origin	—	643
— among the Heathens	—	ibid.	— their discipline	—	ibid.
— among the Jews	—	88	— their zeal	—	644
— among Christians	—	ibid.	— their missionaries	—	646
Maronites, account of	—	301	— their notions of the Trinity	—	648
— their origin	—	ibid.	— their notions of the human soul	—	649
— their clergy	—	ibid.	— their classes	—	ibid.
— their hospitality	—	302	— their history	—	650
— their ma's	—	ibid.	— their ministry among the Esquimaux Indians	—	652
— their falls	—	ibid.	— names of their missionaries	—	654
— their confessions	—	303	— encouraged by the civil power	—	ibid.
— their notions	—	305	— distressed at sea	—	655
— funeral ceremonies	—	306	— their method of converting the Esquimaux	—	656
Masculians, Heretics	—	137	— rules for church government	—	660
Medes, religion of,	—	37	— number of their societies	—	662
Melville, Andrew, account of him	—	540	— their present state	—	667
Mendicants, account of	—	173	More, sir Thomas, sent to the Tower	—	490
Menatholites, Heretics	—	137	Moses, his law	—	7
Methodists, account of them	—	609	— distinction of persons	—	ibid.
— their principles	—	612	— jurisdiction of judges	—	ibid.
— their notions concerning justification	—	ibid.	— of slaves	—	8
— of christian perfection	—	613	— of marriage	—	ibid.
— of the assurance of justification	—	ibid.	— of vows	—	9
— of the conditions of justification	—	614	— of the military power	—	ibid.
— of the effects of justification	—	ibid.	— of man's dominion over the creatures	—	10
— their notions of national churches	—	617	— of safety	—	ibid.
					Moses,

	Page.		Page
Moses, his law of succession	10	Ordination of priests	232
— of usury	ibid.	— bishops	ibid.
— of compensation	ibid.	— ceremonies when advanced	ibid.
— of deposits	ibid.	Originists, Heretics	132
— of pledges	11	Oroonoko, religion of	434
— of sale	ibid.	— their superstitions	ibid.
— of servants	ibid.	— marriage ceremonies	ibid.
— of theft	ibid.	— funeral solemnities	ibid.
— of damages	12	— reflections	435
— of casualties arising from beasts	ibid.		
— of removing land-marks	ibid.	P.	
— of injury	ibid.	Par, Catherine, account of	495
— of murder	ibid.	Patkul, account of	482
— of manstealing	13	Patriarchs, their religion	5
— of adultery	14	— their temples	ibid.
— of incontinency and bastardy	ibid.	— their sacrifices	6
— of rapes	ibid.	— for what end appointed	7
— of witness bearing	ibid.	— reflections	ibid.
— of punishments	ibid.	Pearce, Mr. account of	581
— their various sects	15	Pelagians, Heretics	138
— reflections	ibid.	Perfians, &c. the antient, their religion	37
Mugglestonians, their origin	669	— its origin	ibid.
— their wild notions	ibid.	— its connection with the civil power	ibid.
— their present state	670	— worshipped the sun and the fire	ibid.
Musgrave, account of	493	— had a plurality of gods	38
Myfics, their origin	670	— reflections concerning them	39
— their progress	ibid.	Perth, articles of	540
— their notions	671	Peru, religion of	439
		— worshippers of the sun	ibid.
N.		— their sacrifices	441
Nazarenes, Heretics, so called	137	— their temples	ibid.
Nestorians, Heretics, so called	139	— their images	ibid.
Nicolatians, Heretics, so called	127	— pompous structures	442
Nigritics, religion of	371	— their festivals	443
— gross Idolators	372	— their fasts	ibid.
— their worship	ibid.	— their superstitions	444
— marriage ceremonies	ibid.	— marriage ceremonies	448
— funeral ceremonies	ibid.	— education of children	449
— barbarous ceremonies	373	Peto, a priest at Greenwich, his insolence	490
Nonjurors, their origin	605	Philadelphians, religion of	695
— their political notions	ibid.	— their principles	696
Nonjurors, in England	606	— reflections	ibid.
— severely treated by king William	ibid.	Phillippine islands, religion of	88
— they conspire against the government	ibid.	— form of worship	89
Nonjurors, in Scotland	607	— manner of circumcision	ibid.
— their origin	ibid.	— slaves to superstition	ibid.
— favours shewn them by queen Anne	608	— their funeral solemnities	ibid.
— their vast numbers before the rebellion	ibid.	— have no temples	90
— now on the decline	ibid.	— worship the devil	ibid.
Norfolk, duke of, executes martial law	492	Phillippines, an order of nuns	165
Novatians, Heretics	138	Plutarch, a quotation from	29
Nuns, form of their taking the veil	233	Polish Brethren, their religion	687
— reasons for taking the veil	234	— strange notions	ibid.
		— their pastors	688
O.		— manner of preaching	ibid.
Olivet, mount, congregation of	174	— funeral ceremonies	689
Ophites, Heretics	138	— remarks	ibid.
Ordeal, its origin	99	Pole, Cardinal, account of	495
— its consequences	ibid.	Popes, form of their election	181
Orders, religious, of the Romish church	153	Prayer-book, account of	504
— their origin	154	Pre-Adamites, their origin	680
— simple at first	ibid.	— settle in England	ibid.
— their hatred to each other	159	— their notions	ibid.
— their importance in a civil light	180	— neither Jews nor Christians	681
— their inutility in that light	ibid.	— remarks concerning them	682
— their effects in a religious light	ibid.	Premonstatenses, a Romish order	164
— benevolent friends to the poor	181	Presbyterians, Calvinistical	578
— agriculture flourished under them, and the poor were happy	ibid.	— very numerous	ibid.
— they taught the children of the poor gratis	ibid.	— their ordinations	ibid.
Ordination in the church of Rome	231	— form of admitting members	ibid.
— the tonsur	ibid.	— compared with other Sectarists	ibid.
— manner of cutting the hair	ibid.	— of their poor	579
— door keepers	ibid.	— seldom excommunicate their people	ibid.
— readers	ibid.	— their worship	ibid.
— exorcists	ibid.	— of their sermons	ibid.
— acolytes	232	— form of administering the communion	ibid.
— sub-deacons	ibid.	Presbyterians, Arminian	579
— deacons	ibid.	— their sentiments	580
		— condemned by the synod of Dort	ibid.
		Presbyterians	

Presbyterians, persecuted in Holland	_____
— their rise in England	_____
— their present state	_____
Presbyterians, Arian	_____
— their origin	_____
— have a new liturgy	_____
— a new bible	_____
— their time-serving principles	_____
Presbyterians, Socinian	_____
— their origin	_____
— strange notions	_____
— blasphemers	_____
Protestants, their origin	_____
— how supported	_____
— causes promoting it	_____
— its progress	_____
— state of morals at that time	_____
Providence, nuns of	_____
— how governed	_____
Prussia, king of, his creed	_____
— remarks on it	_____

	Q.
Quakers, abstract of their history	—
— why called Quakers	—
— their first meeting in London	—
— severity used against them	—
— their address to king Charles II.	—
— petition the house of lords	—
— six hundred of them in prison at one time	—
— their peaceable behaviour	—
— their doctrinal notions	—
— their meetings	—
— their monthly marriages	—
— yearly meetings	—
— yearly epistles, specimen of one	—
Quantecong, a Chinese idol	—
— reflections on	—
Quietists, their origin	—
— their strange notions	—
— their progress	—
— present state	—
Quiteve, religion of that country	—
— their barbarous practices	—
— funeral rites	—
— reflections	—
Quonion, a household goddess	—

	R.	
Raleigh, Sir Walter, an expression of	_____	_____
Ram, an idol	_____	_____
Reading, superstitions in its abbey	_____	_____
Revelins, a popish order	_____	_____
Rectories, account of	_____	_____
Reformation, considered	_____	_____
Religion, 39 articles of	_____	_____
Relief, presbytery of, its origin	_____	_____
_____ supported by the dissaffected ministers	_____	_____
_____ their manner of proceeding	_____	_____
_____ their covetousness	_____	_____
_____ they lose the favour of the people	_____	_____
_____ their present state	_____	_____
Renwich, James, account of	_____	_____
Ricaut, Sir Paul, his account of the Greek church	_____	_____
Rome, church of, her ceremonies	_____	_____
_____ curious ones in the vatican	_____	_____
_____ of the mass	_____	_____
_____ particular masses	_____	_____
_____ solemn mass by the pope	_____	_____
_____ for the dead	_____	_____
_____ devotion paid to the cross	_____	_____
_____ gross superstitions	_____	_____
_____ remarkable ceremonies	_____	_____
_____ form of beatification	_____	_____
_____ remarkable anecdotes	_____	_____
_____ veneration for relics	_____	_____
_____ form of translating them	_____	_____
_____ blood of martyrs, the most remarkable	_____	_____
_____ superstitious ceremonies at jubilees	_____	_____

Page
580
ibid. 581
ibid.
ibid.
ibid.
ibid. 582
ibid.
ibid.
ibid.
ibid. 465
466
ibid. 467
475
164
ibid. 486
ibid.

598
ibid. 599
ibid. 600
ibid. 601
602
603
ibid. 604
59
ibid. 677
ibid. 678
679
405
406
ibid. 408
63

585
59
493
161
521
538
500
568
569
ibid.
ibid.
ibid.
ibid. 570
262
181
185
187
188
190
191
192
193
194
203
ibid. 204
ibid.
ibid. 206

Rome, church of, her remitting of sins	207
— remarks	208
— their societies	209
— their feasts	214
— ridiculous processions	217
— remarkable legends	219
Russia, church of	283
— schismatical Greeks	ibid.
— their priests	284
— the laity slaves to the priests	ibid.
— their monks	ibid.
— their nuns	ibid.
— form of their churches	ibid.
— have no organs nor images, except painted	285
— regard for their church yards	ibid.
— their notion of the Trinity	ibid.
— their public worship	ibid.
— manner of receiving the communion	286
— give the communion to babes	ibid.
— their fasts	ibid.
— their marriages	ibid.
— reflections	288
— funeral solemnities	289
Rutem, a Pagan deity	54
S.	
Sabbathens, Heretics	139
Sabbatarians, their origion	596
— their notions investigated	ibid.
— how divided	597
Sabbatarians, Calvinistical	ibid.
— no discipline in their churches	ibid.
— morose in their tempers	ibid.
— form of admitting members	ibid.
— their notions concerning the resurrection	ibid.
Sabbatarians, who deny the Trinity	597
— their Latitudinarian notions	ibid.
— critical remarks upon them	598
— their form of baptism	ibid.
— have no discipline	ibid.
Sabellians, Heretics	139
Saltmarch, John, account of	638
Sadler, Sir Ralph, account of	495
Sandemanians, account of them	570
— their origion	ibid.
— proceedings against them	571
— their principles	ibid.
— their form of church government	572
— their manner of admitting members	ibid.
— their notions concerning baptism	573
— their manner of kissing	ibid.
— their form of excommunication	ibid. & 574
— shocking effects of their excommunications	ibid.
— their devotees	ibid.
— their worship	ibid.
— their love feasts	575
— their present state	ibid.
Sandys, archbishop, his moderation	576
Saxony, divine service how performed there	48
Scotland, church of	533
— its origin	334
— its culdees, who they were	ibid.
— its reformation from Popery	535
— innovations in that church	ibid.
— struggle between Episcopacy and Presbytery	536
— insolence of some Presbyterians	540
— aversion to the liturgy	541
— its worship	542
— its directory	543
— its form of preaching	545
— its form of baptism	547
— its form for the Lord's Supper	548
— its order of marriage	549
— its order for visitation of the sick	550
— its confession of faith before the reformation	553
— its confession of faith afterwards	554
— its catechisms	557
— its government	ibid.
— its kirk sessions	ibid.

I	N	D	
Scotland, church of, its presbyteries		Page 557	
— its synods		ibid.	
— its general assemblies		558	
— form of presenting to livings		ibid.	
— form of ordination		559	
— form of conducting the Lord's Supper		560	
— remarks on this form		561	
— their education		ibid.	
— their funerals		ibid.	
— reflections on this church		562	
Scriptures, how used in the antient church		568	
Seceders, origin of		562	
— characters of their first promoters		ibid.	
— their dislike to the Episcopalians		563	
— their great caution		ibid.	
— they make a new covenant		564	
— their great popularity		ibid.	
— they establish an academy		ibid.	
— state of learning among them		565	
— their manner of swearing the covenant		ibid.	
— their bigotry		ibid.	
— they split into parties		566	
Seymour, lady Jane, comes to court		495	
Siam, kingdom of, its religion		76	
— their priests		ibid.	
— notions concerning Sommonondom		77	
— their temples		ibid.	
— their fasts		78	
— their notions of God		ibid.	
— form of admitting their priests		ibid.	
— their nuns		ibid.	
— of their oaths in civil causes		79	
— their notions concerning elephants		ibid.	
— their marriage ceremonies		ibid.	
— adultery, how punished		ibid.	
— funeral ceremonies		ibid.	
— their notions concerning spirits		80	
Sick, visitation of		517	
Simonians, Heretics		139	
Sin, deadly, meaning of		504	
Smollett, Dr. censured		359	
Sofala, religion of		408	
— gross idolators		ibid.	
— marriage ceremonies		ibid.	
— funeral solemnities		ibid.	
— reflections		ibid.	
Socotora, religion of		410	
— their worship		ibid.	
— their temples		411	
— ridiculous customs		ibid.	
— marriage ceremonies		ibid.	
— funeral solemnities		ibid.	
— they observe circumcision		412	
— reflections		ibid.	
Socinus, account of		588	
Stair, lord, his notions		529	
St. John, Christians of		308	
— their origin		ibid.	
— form of baptism		ibid.	
— their notions of futurity		309	
— their priests		ibid.	
— their festivals		ibid.	
— marriage ceremonies		309	
Stockessy, bishop of London, account of		489	
St. Saviour, order of		161	
St. Thomas, Christians of		290	
— their traditions		ibid.	
— their principles		2-2	
— their fasts		293	
— opposed by the Portuguese		ibid.	
— some of their tenets vindicated		ibid.	
— their own account of themselves		295	
Syrians, their religion explained		41	
— their idols vindicated by the poets		ibid.	
— their traditions concerning the patriarch Abraham		43	
T.			
Tachonites, Heretics		139	
Tartary, religion of		350	
— different sects		350	
— their sacrifices		ibid.	
— ridiculous ceremonies,		ibid.	

E	X.		ix
Tartary, religion of their lamas		Page 315	
— conjecture concerning their original		ibid.	
— their notions of the Divine Being		352	
— their festivals		ibid.	
— different sects described		ibid.	
— their priests		ibid.	
— their devotions		355	
— marriage ceremonies		357	
— funeral ceremonies		ibid.	
— reflections		358	
Temples, their origin		162	
Termer, a Japanese deity		100	
Theatines, a popish order		163	
Tilby, Thomas, raises an army		423	
Tindal, account of		538	
Tococka, religion of		405	
— their notions concerning the new moon		406	
— superstitious rites		ibid.	
Toland, account of		538	
Tonquinese, religion of		82	
— their idols		83	
— a remarkable story concerning them		ibid.	
— their temples		ibid.	
— their festivals		ibid.	
— their witches		ibid.	
— manner of visiting the sick		ibid.	
— their superstitions		ibid.	
— marriage ceremonies		84	
— funeral ceremonies		ibid.	
— funeral ceremonies of their kings		ibid.	
— reflections		85	
Trinitarians, account of		163	
Tulchans, bishops, who		539	
V.			
Valentinians, Heretics		130	
Vicars, account of them		521	
— by whom presented		ibid.	
— their duty		ibid.	
Virginia, religion of		455	
— originally gross idolators		ibid.	
— worship the sun		ibid.	
— superstitions		456	
— their funeral solemnities		457	
Vixnuc, a heathen deity		52	
— his birth and education		ibid.	
— under what forms worshipped		ibid.	
— his first metamorphosis		ibid.	
— his second metamorphosis		ibid.	
— whimsical account of him		ibid.	
— engages an adder with an hundred heads		ibid.	
— his third metamorphosis		ibid.	
— disparity between him and his brethren		ibid.	
— finds Rutrem's head		ibid.	
— transforms himself into the form of a hog		ibid.	
— assumes the forms of a man and a woman		53	
— conceives a friendship for a mighty giant		ibid.	
— tares the giant in pieces		ibid.	
— transforms himself into a queen		ibid.	
— imposes on another giant		ibid.	
— assumes the form of a man		ibid.	
— subdues a great number of tyrants		ibid.	
— marches with an army of apes against the giants		ibid.	
— assumes the shape of a black man		ibid.	
— his strange adventures		ibid.	
— his adventures with some women		54	
— ridiculous traditions concerning him		ibid.	
W.			
Waldenses, religion of		287	
— their principles		ibid.	
— falsely accused		ibid.	
— arrive in England		258	
Waldo, account of		257	
Wesley, John, his appeal		620	
Wickliffe, Dr. account of		258	
Whippers, a Romish order		175	
Whiston, account of		584	
Whitefield, George, account of		642	
Wotherspoon, Dr. his character		568	
Z.			
Zacheans, Heretics, account of them		140	
Zinzendorf, Count, account of him		643	
Zoroaster, account of him		38	
— his religion		ibid.	

C O N T E N T S

O F T H E

G E N E R A L H E A D S.

	Page		Page
I. T HE Patriarchal religion, and that of the Antient Jews, —	5	XXXII. Ceremonies of the Mass, —	187
II. Of the Modern Jews, —	15	XXXIII. Episcopal Mass, —	188
III. The religion of the Egyptians, —	24	XXXIV. Mass celebrated by the pope, —	190
IV. The religion of the Carthaginians and Tyrians, —	28	XXXV. Masses for the dead, —	191
V. The religion of the Druids, —	30	XXXVI. Devotions paid to the cross, —	192
VI. The religion of the Assyrians, —	32	XXXVII. Other ceremonies in the church of Rome, —	194
VII. The religion of the Babylonians, —	34	XXXVIII. Particular ceremonies in the Romish church, —	199
VIII. The Religion of the Antient Medes and Persians —	37	XXXIX. Religious societies in the church of Rome, —	209
IX. The religion of the Antient Canaanites, Syrians, Arabians, &c. —	40	XL. Feasts in the Roman calendar —	214
X. The religion in Ethiopia and other Nations adjoining, —	45	XLI. The sacraments of the church of Rome —	222
XI. The religion of the Armenians, Georgians, and Circassians, —	48	XLII. History of the inquisition, &c. —	235
XII. The religions in the Mogul empire, —	51	XLIII. History of the Waldenses and Albigenses —	256
XIII. The religion of the Chinese, —	58	XLIV. Account of the Greek church —	261
XIV. The religion of the inhabitants of Carnate, Golcondo, Bijnager and Decan, —	66	XLV. Discipline of the Greek church, —	265
XV. The religion of the people of Afem, Ava, and Arcana, —	70	XLVI. Worship of the Greek church, —	270
XVI. The religion of Pegu, —	73	XLVII. Of Greek marriages, —	278
XVII. The religion of Siam, —	76	XLVIII. Of extreme unction, —	279
XVIII. The religion of Laos, —	81	XLIX. Funeral ceremonies, —	280
XIX. The religion of the Tonquinese, —	82	L. The church of Russia, —	283
XX. The religion of Cochin-China, Combo-dia, &c. —	85	LI. Funeral ceremonies of the Russians, —	289
XXI. The religion of the Phillipine islands, —	88	LII. The Greeks of St. Thomas, —	290
XXII. Religion of the Molucca islands, &c. —	91	LIII. Of the Copti, —	296
XXIII. The religion of Ceylon, —	94	LIV. Of The Maronites, —	301
XXIV. The religion of Japan, —	100	LV. Christians of St. John, &c. —	306
XXV. The religion of Corea and Jesso, —	108	LVI. Religion of the Mahometans, &c. —	311
XXVI. The Christian religion, —	111	LVII. Alcoran of Mahomet, —	322
XXVII. Account of the Heresies, —	126	LVIII. Ceremonies of the Mahometans, —	339
XXVIII. The commencement and progress of Popery, —	143	LIX. The religion of Tartary, —	350
XXIX. The religious orders in the church of Rome, —	153	LX. Religion of Lapland, —	352
XXX. Rites and ceremonies in the church of Rome, —	181	LXI. The religion of the Gaures, —	365
XXXI. Particular ceremonies in the Vatican, —	185	LXII. Of the religion of Africa, —	371
		LXIII. Of the religion of Nigeria, —	ibid.
		LXIV. The religion of the inhabitants of the coast of Guinea, —	373
		LXV. The religion of the natives of Benin, &c. —	379
		LXVI. The religion of Congo, Angola, &c. —	384
		LXVII. Religion of the Guaguas, &c. —	393
		LXVIII. The religion of Cafraria, —	395
		LXIX. The	

C O N T E N T S.

xi

	Page		Page
LXIX. The religion of the people of Mono Motapa, ———	403	XCVI. History of Calvinism, ———	525
LXX. The religion of the inhabitants of Agag, Tococka, and Quiteve, ———	405	XCVII. The church of Scotland, ———	533
LXXI. The religion of the natives of So- folá, ———	408	XCVIII. The Burghers, ———	566
LXXII. The religion of the people of Cuma, &c. ———	ibid.	XCIX. The Anti-Burghers, ———	ibid.
LXXIII. The religion of the Ethiopians and Gauls, ———	409	C. Account of the Presbytery of Relief, ———	568
LXXIV. The religion of the islanders of Soco- tora, ———	410	CI. Account of the Cameronians, ———	569
LXXV. The religion of the islanders of Mada- gascar, ———	412	CII. The Glasfites, or Sandemanians, ———	570
LXXVI. The religion of the Canaries, ———	417	CIII. Of the Dissenters, ———	576
LXXVII. The religion of the savage Ameri- cans, ———	418	CIV. Account of the Presbyterians, ———	578
LXXVIII. Religion of the Floridans, ———	422	CV. The Armenian Presbyterians, ———	579
LXXIX. Religion of the savages of Hudson's Bay, ———	428	CVI. The Arian Presbyterians, ———	581
LXXX. The religion of the Caribbee islands ———	429	CVII. The Socinian Presbyterians, ———	582
LXXXI. The religion of the savages of Oroo- noko, &c. ———	434	CVIII. Account of the Independents, &c. ———	585
LXXXII. The religion of the people who in- habit near the river Amazon, ———	433	CIX. Regular Independents, ———	ibid.
LXXXIII. The religion of the Brasilians, ———	437	CX. Irregular Independents, ———	589
LXXXIV. The religion of the people who in- habit near the river La Plata, ———	438	CXI. The Baptists, ———	591
LXXXV. Religion of the Peruvians, ———	439	CXII. Calvinistical Baptists, ———	593
LXXXVI. Religion of Canada, ———	450	CXIII. The Arian and Socinian Baptists, ———	595
LXXXVII. Religion of California, &c. ———	453	CXIV. The Sabbatarians, ———	596
LXXXVIII. Religion of the Virginians, ———	455	CXV. Account of the Quakers, ———	598
LXXXIX. Religion of Hispaniola, ———	457	CXVI. The Methodists, ———	609
XC. Religion of Mexico, ———	459	CXVII. The Antinomians, ———	630
XCI. Religion of Darien, ———	461	CXVIII. Calvinistical Methodists, ———	641
XCII. Religion of New Andalusia, ———	463	CXIX. The Moravians, ———	643
XCIII. Introduction to the history of the Pro- testant religion, ———	465	CXX. The Muggletonians, ———	669
XCIV. Religion of the Lutherans, ———	476	CXXI. The Mystics, ———	670
XCV. The church of England, ———	488	CXXII. The French Prophets, ———	671
		CXXIII. The Millenarians, ———	673
		CXXIV. Hutchinsonians, ———	675
		CXXV. The Quietists, ———	677
		CXXVI. Pre-Adamites, ———	680
		CXXVII. Labadists, ———	682
		CXXVIII. The Rhynesburghers, ———	685
		CXXIX. Polish brethren, ———	687
		CXXX. Of Deism, ———	689
		CXXXI. The Philadelphians, ———	695
		CXXXII. Bohemian brethren, ———	697
		CXXXIII. The brethren of the Rosey-Cross, ———	699
		CXXXIV. The Anti-Trinitarians, ———	701

DIRECTIONS

DIRECTIONS to the Book-binder for placing the Copper-plates of Dr. HURD's religious Rites and Ceremonies of All Nations.

- | | |
|---|--|
| <p>No. 1. Frontispiece to face the Title Page</p> <p>2. Ceremonies of adoration paid to the idol Buddu, in the island of Ceylon 96</p> <p>3. A Japanese preacher harranguing the people assembled to worship their tutelar idol 104</p> <p>4. The pope opening the holy gate, a grand ceremony of the Romish church 206</p> <p>5. Nuptial ceremonies of the Portuguese Jews 20</p> <p>6. Prostitutes of Naples, who having become penitents in the church of Rome, are making a public procession, 228</p> <p>7. Marriage ceremonies observed by the Indians of Panama 93</p> <p>8. A Japanese temple, in which the priest is forming the nuptial ceremonies 107</p> <p>9. Ceremonies in christening observed by the Russians of the Greek church 285</p> <p>10. The ceremony of divorce, as practised by the natives of Canada, in North America 252</p> <p>11. The benediction, or blessing of the nuptial bed, a ceremony of the Roman Catholics 271</p> <p>12. Religious ceremonies practised in Guinea 376</p> <p>13. Mode of baptism practised at Rhineburgh in Germany 464</p> <p>14. Various postures and ceremonies used by the Turks in prayer 346</p> <p>15. Amida, a deity of Japan, with the manner in which his votaries drown themselves 100</p> <p>16. An Indian woman burning herself on the death of her husband 69</p> <p>17. A custom formerly observed by the Lutherans in North Holland at Whitfuntide 481</p> <p>18. One of the forms in which Amida is worshipped by the people of Japan and Tartary.—The image of Confucius, with the sutangs, &c. 61</p> <p>19. An assembly of Quakers at Amsterdam, 602</p> <p>20. Baptism of the Lutherans at Augsburgh in Germany, 435</p> <p>21. The Jubilee proclaimed in St. Peter's church at Rome, 206</p> <p>22. Religious penance observed by the antient Jews, 18</p> <p>23. Remarkable ceremony of the Banians in giving a child its name, 74</p> <p>24. An image worshipped by the Chingulais, as the deity who presides over wisdom, &c. 354</p> <p>25. The Jewish manner of holding up the law in the sight of the people 17</p> <p>26. Marriage ceremony of the Protestants at Amsterdam, 486</p> <p>27. The pope giving Beads, Medals and Agnus Dei's to the pilgrims who kiss his feet 199</p> <p>28. The Passover of the Portuguese Jews, 19</p> <p>29. The pope with the cross, &c. makes his entrance into the Porta Sancta, singing the Te Deum, 206</p> <p>30. Public procession of the Flagellants of Spain, Italy and France, 175</p> <p>31. The search for the leavened bread, &c. a domestic ceremony in the Jewish religion, 19</p> <p>32. The pope deputing three cardinals to open the gates of St. John of Lateran, St. Maria Major and St. Paul at Rome, 184</p> <p>33. Celebration of the Canadians grand sacrifice to Quichi Manitou, 451</p> <p>34. The Baptismal ceremonies of the Gaures, Parsis, or Guebres in Persia, 369</p> | <p>No. 35. Inside view of the pagod of Kamaetsina, 104</p> <p>36. Gaurian priests celebrating the nuptial ceremonies of their principal people, 369</p> <p>37. The Adamites seized and taken into custody by the guards at Amsterdam, 680</p> <p>38. The high priest of the Gaures performing their ritual service before the fire—Heads of different Gaurian priests, with their mouths on and their mouths covered, 367</p> <p>39. Inside View of the celebrated Pagod of the monkies of Japan, 104</p> <p>40. The pope granting to the Milcha, the Commissions of guards of the Sancta Porta, 206</p> <p>41. Ceremonies used by the people of Pegu at their kings funerals, 75</p> <p>42. A Chinese idol called Quante-cong, which they say represents their first emperor, 69</p> <p>43. A sick person presented to Ixora, an Indian deity, for health, 69</p> <p>44. Celebration of the day of forgiveness by the Jews in Germany, 19</p> <p>45. The Guebres of Persia holding a dog to the mouth of an expiring man, whose soul, (they say) is received by that animal, 370</p> <p>46. Jewish ceremony of founding the horn on new years day, 13</p> <p>47. The pope at the close of the Jubilee placing the first stone in order to shut up the Holy gate, 206</p> <p>48. The funeral ceremony of the Guebres, 370</p> <p>49. Various ceremonies and customs in the East-Indies, when a woman has obtained leave to bury herself, 55</p> <p>50. A marriage as celebrated amongst the Laplanders, 303</p> <p>51. Natives of the Caribbee Islands feasting on human flesh, 432</p> <p>52. A very remarkable form under which Ixora, is worshipped in the East Indies.—The idol Bruma, or Brama, another Indian object of religious adoration —The Heathen god Quenevadi, son of Ixora, 53</p> <p>53. A method whereby the men of Guinea, oblige their wives to purge themselves from the accusation of adultery, 377</p> <p>54. Inside view of a goal in the Inquisition, shewing the several methods of torture and cruelty in presence of the inquisitor, &c.—Procession of the Auto de Fe, for the burning of Heretics, 236</p> <p>55. A king of Florida consulting his magians previous to his going to battle, 426</p> <p>56. Numbo Jumbo, an Indian idol, of a monstrous size and appearance, before whom the king of the country is summoned by the people to pay homage, 455</p> <p>57. Begging devotees who stroll through China and extort alms, by using various austerities, which have great influence on the people, 62</p> <p>58. Habits of Esquimaux Indians, natives of Hudson's Bay, among whom the United Brethren have sent missionaries and formed settlements, 653</p> <p>59. Ceremony of treading on the Crucifix and other images at the beginning of the year in Nagasaki, the imperial city of Japan, 103</p> <p>60. A festival in honour of Confucius, a Chinese philosopher, 62</p> |
|---|--|

* * Place the List of the Subscribers at the End.

N.B. The Book-binder is PARTICULARLY desired to beat this Work before the COPPER-PLATES are placed, in order to prevent the LETTER-PRESS from setting off, and thereby spoiling the ENGRAVINGS.

A L I S T O F S U B S C R I B E R S.

A.

WM. Anderson, Esq; Bewdley
John Andrews, Esq; Hereford
Mr. Ansley, Wood-street
Mr. Anderson, Friday-street
Mr. John Aynsley, Long-end
Mr. John Appleton, Bristol
Mr. Thomas Atkinson
Mr. John Till Adams
Mr. Charles Arthurs
Mr. James Adams, Wrexham
Mr. Christopher Appleton, Dover
Mr. Amos Avery, Ludgate-hill,
Mr. Allen, Cheapside
Mr. Aubrey, Poultry
Mr. John Ainger, Tottenham
Mr. Angerstein, Throgmorton-street

B.

His Serene Highness the Duke of
Brunswick
Hon. Mrs. Sophia Byron, Bolton-row
Sir Wm. Bowyer, Yarmouth
Thomas Bridges, Esq; St. Nicholas,
Isle of Thanet
Edward Brunker, Esq; Strutton-str.
Samuel Bristowe, Esq; Twysford
Charles Bellingham, Esq;
Rev. Mr. Brown, Henley
Rev. Mr. Barry, Gloucester
Mr. John Bettsworth
Miss Boone, Tunbridge Wells
Mr. Burnell, New Bond street
Mr. Burton, Snows-fields
Mr. Bertsch, Jermyn-street
Mr. Bennet, Compton-street
Mr. J. Bochier, Wood-street
Mr. Brown, Minories
Mr. Bruin, Little Britain
Mr. Barrow, Leadenhall-street
Mr. Belchier, Threadneedle-street
Mr. Bold, Basinghall-street
Mr. Bradbury, Aldersgate-street
Rev. Mr. Bishop, Bridport
Mrs. Benson, York
Mr. Thomas Brotherton
Mr. Burton, Bermondsey-street
Mr. Baker, King-street

Mr. Henry Belger, Black-street
Mr. Belgrave, Grafton-street
Mr. Bewick, jun. Wapping
Mr. Browne, York
Mr. Henry Bullivant, Guilfordborough
Mr. S. Browne, Norwich
Mr. Bird, Stewart-street
Mr. John Pater Bateman, Old North-
street
Mr. Thomas Bones, Bristol
Mr. Charles Boshire, ditto
Mr. Philip Blakesley
Mr. Wm. Brown, Minories
Mr. Charles Buckton, Birmingham
Mr. John Brommer, Sheffield
Mrs. Butcher, Hoxton
Mr. Joseph Bigg, Borough
Mr. John Bleaden, Little St. Helen's
Mr. Samuel Brent, Rotherhithe
Mr. Edmund Bucker
Mr. John Buxton, Addle-street
Mr. Thomas Bingley, St. John's-str.
Mr. Joseph Berry, Manchester
Mr. Buden, Blandford
Mr. George Brown, Cock-lane
Mrs. Ann Batchelor
Mr. Bale, Sun Tavern-fields
Mr. Thomas Blackburn, Longstock
Mr. Berry, Kensington
Mr. Peter Jack Barber
Mr. Beedle, Longport
Miss Elizabeth Bryant

C.

Sir Alex. Cumming, Bart. Neaon Pa-
rish, Essex
Rev. Mr. Carrington, Norwich
Rev. Mr. W. Chester, Cheltenham
S. E. Channing, Esq; Duke-street
Mr. John Coates, Catherine-hall,
Cambridge
Mr. John Corben, Corfe-castle
Mr. Wm. Chevasse, Burford
Mr. James Croom, Melksham
Mr. Curtis, Great Ayliffe-street
Mr. Nathaniel Crowther, Grovening
Mr. Cock, jun. Wapping
Mr. Cottle, Wapping
Mr. Curren, Borough

Mr. Wm. Clofs, Little Eastcheap
Mr. Church, Islington
Mr. Coxwell, Brook-street
Mr. Samuel Cheffer, Blackheath
Mr. William Collingwood, Green-
wich
Mr. Thomas Clarke, Low Layton
Mr. Campbell
Mr. Cramp, Duke-street
Mr. John Creasy, Deptford
Mr. Charles Clarke, Milbank-row
Mr. Richard Comedge, Deptford
Mr. John Cooper, Shoe-lane
Mr. Collyer
Mr. T. Conder, Falcon-square
Mr. Crowley, Walworth
Mr. Capes, Prescott-street
Miss Ann Cooke, East Grimstead
Mr. Croft, America-square
Mr. John Cass, Seymour, Yorkshire
Mr. Cox, Blackfriars
Mr. Collar, Deptford
Mrs. Crane, Bedford-row
Mr. Alexander Callendar, Bartlet's
Buildings
Mr. Cutting, Thorpe, Essex
Mr. William Cox, Vine-street

D.

Samuel Durrant, Esq; Lewis
John Darville, Esq; Hammersmith
Rev. Mr. Dundas
Mr. John Davidson, Kimbleton
Mr. Fortesque Drawwater, Norfolk
Mr. John Dew, Shenfield
Mr. Christopher Durston, Denmark-
street
Mr. Thomas Duffield, Mortimer-str
Mr. Peter Delaport, Spitalfields
Mr. Abraham Delaval, Featherstone-
street
Mr. John Dutton, Bermondsey-street
Mr. John Dring, Whitechapel
Mr. Denham, Foster-lane
Mr. H. de Auguiar, Throgmorton-
street
Mr. Drury, Red-lion-street
Mr. Donnellan, Wood-street

Henry

LIST OF SUBSCRIBERS.

E.

Henry John Eaton, Esq;
 Rev. Charles Evans
 Rev. Mr. Elliot
 Mr. Wm. Ellis, Hanley Green
 Mr. Thomas Edwards, Dedham
 Mr. Thomas Ellis, Sardon-hall, Staf-
 fordshire
 Mr. John Earle, Bristol
 Mr. John Evans
 Mr. Adams East, sen. Blackfriars
 Mr. Samuel Elbourn, Borough
 Mr. Richard Easton, Cambridge
 Mr. Espener, Hockstow
 Mr. Edge, Snowhill
 Mr. Luke Ecclestone, St. George's in
 the East
 Mr. Edifon, Cooper's-hall

F.

The Right Hon. the Earl of Fife,
 Whitehall
 The Right Hon. Mrs. Fettiplace,
 Burford
 Thomas Falcott, Esq; Norfolk
 Thomas Fisher, Esq; Ravenstine
 Rev. Benjamin Field, Mickleton
 Rev. Mr. Fowler, Tramlingham, Suffolk
 Mr. Wm. Fisher, Rotherhithe
 Mr. Fisher, Whitechapel
 Mr. George Freeland, Lincoln's-inn
 Mr. Forwood, Deptford
 Mr. Farlam, Round-court
 Mr. John Fuller, Old Brentford
 Mr. T. Fosbrook, Drury-lane Theatre
 Mr. Finnis, Hythe
 Mr. John Frazier, St. Thomas's
 Mr. A. Farquhar, Church-lane
 Mr. Francks, Clapham
 Mr. Foffet, Walworth
 Mr. Edmund Fawcett, Blackfriars
 Mr. John Fellows, Bishopsgate-street,
 Author of the History of the Bible
 in Verse, and Grace Triumphant,
 a poem.
 Mr. Henry Friend, A. B. Coll. Reg.
 Oxford

G.

Hon. Mrs. Gordon, May-fair
 Wm. Goldney, Esq; North-end
 Rev. Mr. Robert Gould
 Rev. Mr. Danvers Graves, Cheveley,
 Bucks
 Rev. Mr. Daniel Gillard, Folkstone
 Rev. John Griffiths, A. M. Ludlow
 Mr. Henry Green, jun. Leeds
 Mr. Gammond, Tooley-street
 Mr. Grant, Tower-hill
 Mr. Gouge, New-street
 Mr. John Goodrich, Rotherhithe
 Mr. Joseph Graham

Mr. John Gray, jun. Stewart-street
 Mr. Gordon, Fenchurch-street
 Mr. Gribble, Gloucester-street
 Mr. Edward Golledge, jun. Old Jewry
 Mr. Robert Graves, Wakefield
 Mrs. Green, Chichester
 Mr. Thomas Gaunt, Borough
 Mr. Wm. Griffis
 Mr. Edward Gowland, Pater-noster-
 row
 Mr. Groombridge, Hythe
 Mrs. Sarah Gatty, Cloak lane
 Mr. Gatfield, Newgate-street
 Mr. Graham, Bread-street

H.

His Serene Highness the Duke of
 Holstein and Coadjutor of Lu-
 beck
 Baron de Hardenberg, Hanover
 Michael Harris, Esq; Pottersfield
 Josiah Holford, Esq; Hampstead
 Richard Humphreys, Esq; White-
 chapel
 J. Hatch, Esq; Old Ford
 Mr. Hake, Threadneedle-street
 Mr. Hyett, Basinghall-street
 Mr. Holmes, Goswell-street
 Mr. Harper, Wood-street
 Mr. Hurst, Philpot lane
 Rev. Benjamin Hancock, A. B. We-
 velscombe, Somerset
 Rev. Dr. R. Hurd
 Rev. Mr. Gee, Holkam
 Mr. William Hodgson, Scampston
 Mr. Francis Holmes, Darlington
 Mr. Hiccox, Newington-green
 Mr. Hodgson, Bristol
 Mr. Hodgson, Snow-hill
 Mr. Jos. Hill, Bristol
 Mr. M. Hartlebury, Tewksbury
 Mr. William Hartlebury
 Mr. Hooper, Cheltenham
 Mr. James Hollowell, Bolton
 Mr. Andrew Hogg, Castle-street, Lei-
 ceaster-fields
 Mr. Samuel Hodgson, Whitecross-
 street
 Mr. William Hewitt, Nantwich
 Mr. Edward Hill
 Mr. Thomas Hodgson
 J. Hey, M. D. Preston
 Miss Mary Hancock, Gray's-inn-lane
 Mr. James Hatch, Old Ford
 Mr. Humphrey Humphreys, Hatton-
 street
 Mr. William Hine, Kent-street
 Mr. Robert Haynes
 Mr. Hall
 Mr. Hayward, Newington Butts
 Mr. Hotchkip, Stockwell
 Dr. Hoffack
 Mr. Hunt, Exeter
 Mr. Richard Hester, Ramsgate, Isle
 of Thanet
 Mr. John Helme

Mr. John Hardwick, Oxford
 Mr. Christian Halbouché, Friith-street,
 six copies
 Mr. Humphrey Humphreys
 Mr. Hanman, Mitre-court, Aldgate
 Mr. Harrison, Bread-street
 Mr. Hallier, ditto
 Mr. Hervey, Bermondsey-street

I.

G. T. Jafinck, Esq;
 Rev. Mr. Jennings
 Theophilus Jones, A. B. Pembroke-
 college, Oxon
 Miss Jones, Tewksbury
 Mr. Thomas Jameson, Alnwick
 Mr. William Jeffrys
 Mr. Edward Inglefield, Borough
 Mr. John Jenkin, Perranzablos
 Mr. Evan Jones, Eyre-street
 Mr. Robert Jones, Pallmall
 Mr. Joseph James
 Mr. Dudley Johnson, Kingland
 Mr. Samuel Jessop, Bermondsey-street
 Mr. Charles Jones, Kent-street
 Mr. Jonas Jackson, Cambridge
 Mr. Thomas Jones
 Mr. Henry Joyce, Ashby-de-la-Zouch
 Mr. Edward Johnson
 Mr. Robert Jackson, Canon-street
 Mr. Inskip, Newgate-street
 Mrs. Jackson, Aldermanbury
 Mr. Jones, Long-lane
 Mr. Jackson, Lothbury
 Mr. Jukes, Bromley

K.

Sir Henry Knowles
 James Kirkman, Esq;
 Rev. Mr. Kennedy, Rector of Brad-
 ley, Devon.
 Rev. Mr. Kipplin, Starton,
 Rev. Mr. Kenedy, Abingdon
 Mr. James Keating, Stratford upon
 Avon
 Mr. Aikman, Kirkland
 Mr. Thomas Kay, Mary-le-bone
 Mr. Charles Kemp, Shoreditch
 Mr. Lawrance Key, Tower-street
 Mr. Jeremiah Knight
 Mr. Lawrence Kane, Leicester-square
 Mr. John Kenworthy,
 Society for promoting Christian
 Knowledge, Manchester, 12 copies
 Mr. William Kent, Abingdon
 Mr. King, Old Bedlam

L.

Sir Watkin Lewis, Knt. King's-road
 Thomas Llege, Esq; Prestergne
 Rev.

LIST OF SUBSCRIBERS.

Thomas Lock, Esq; Devizes
 Rev. Mr. Lewis, St. Mary, Scilly
 Rev. Dr. Lillington, Hampton-court
 Miss Langley, York
 Mr. Miles Lowley, Burley
 Mr. Lairy, Cork
 Mr. Leppard, Newgate-street
 Mr. Tho. Lucas, King-street, Soho
 Mr. Lockhead,
 His Grace the Archbishop of
 Canterbury
 Mr. William Lashmar, Cuckfield,
 Sussex
 Mr. Benjamin Lyon, St. John's-square
 Mr. Richard Latt, Hythe
 Mr. Charles Lunn, Great Saffron-hill
 Mr. Thomas Leach, Thames-street
 Mr. Lovering, Mary Clift
 Mr. William Lovejoy, jun. Holborn
 Mr. Lucas, Gerrard-street
 Mr. Stephen Launay, Mary-le-bone
 Mr. Lagrave
 Mr. Lowden, Leadenhall-street
 Mr. Leareer, Lothbury
 Mr. Leaden, Coleman-street
 Mr. Edward Lockwood, Oxford-street
 Mr. Lucas Bolton's Borough
 Rev. Mr. Richard Leech

M.

Vincent Mathias, Esq; Scotland-yard
 William Milton, Esq;
 William Milton, Esq; Chichester
 John Murray, Esq; Dalkeith
 Rev. Harry Munro, A. M. Rector of
 Albany
 Lady Williams, Ham, Surry
 Rev. Mr. Montgomery, Milton
 Rev. Erasmus Middleton
 Mr. John Munro, Banle
 Mr. John Mills, Aldridge
 Mr. F. Mavor, Burford
 Mr. Joseph Mitchelson, Stockton
 Mr. Morris, Milk-street
 Mr. William Millard, Dursley
 Mr. Harry Morgan
 Mr. William Milligan, Shoreditch
 Mr. Charles Mellowship, Horslydown
 Mr. William Maynard, Bristol
 Mr. Milson, Overbury
 Mr. Uriah Mathews, Cambridge
 Mr. Thomas Meryon, Rye
 Mr. Geo. Manwaring, Rosoman's-row
 Mr. Moore, Whitecross-street
 Mr. Daniel Monk, Easbourne
 Mr. William Milner
 Mr. John Maddick
 Mr. George Martin
 Mr. Edward Millar, Abingdon
 Mr. Samuel Mayne, Exeter
 Mr. William Meadley, Alborough
 Mr. John Millar
 Mr. Murray, Great Prescot-street
 Mr. Mair, Friday-street
 Mr. Mangnall, Aldermanbury
 Mr. William Mason
 Mr. Medcalf, Basing-lane
 Mr. Meredith, Tooley-street

N.

James Newcomb, Esq; Highgate
 Rev. Mr. Newcomer, Thorn
 Mr. Nash, Hartley-row
 Mr. Norton, Eccles-hall, Staffordshire
 Mr. William Newell, Gumbley
 Mr. William Newbery, High Wy-
 combe
 Mr. Samuel Newman, Bristol
 Mr. Newman, Bank, Bristol
 Mr. Thomas Nowell, Islington
 Mr. Joseph Nairn

O.

Michael Ormsby, Esq; Bath
 Rev. Mr. Olding
 Mr. Wm. Overhead, Brentwood
 Mr. James Oldham, Holborn
 Mr. David Onion, St. John's-lane
 Mr. Thomas Outram, Hull

P.

Rev. Mr. Porter, Chesham
 Rev. Mr. Pye, M. A. Rector of Truro
 Rev. Mr. Harper, ditto
 Rev. Mr. Parker, Haffield
 Rev. Mr. Price, Stoke-abbot
 Rev. Mr. Palmer
 Mr. John Percival, Norwich
 Mr. Wm. Pearce, Rathbone-place
 Mr. Richard Ponear, Newbold
 Mr. Potts Lincoln's-inn-fields
 Mr. J. W. Palham, Blackfriars
 Mr. Wm. Porter, Hermitage
 Mr. Henry Parsonson
 Mr. John Page, Stoke
 Mr. Robert Pollard
 Mr. William Pearson, St. Sayiour's
 Southwark
 Mr. Richard Page, Mincing-lane
 Mr. David Perry, Critchill
 Mr. Wm. Passal, Islington
 Mr. Richard Pluin, Stroud
 Mr. Pomfret, Blackwall
 Miss Sarah Peake, Poultry
 Miss Ann Prescott
 Mr. Joseph Prescott
 Mr. Edward Pompton, Margate, Isle
 of Thanet
 Mr. Parr, Newgate-street
 Mr. Payne, Bell-yard
 Mr. Martin Parry, Nighringale lane
 Mr. Wm. Plummer, Holywell-lane
 Mr. Pears, Blackman-street

Q.

Mr. George Quiverley, Dunstable
 Mr. Alexander Queen, Edinburgh

R.

James Rimington, Esq; Glasgow
 Rev. Mr. T. Rutledge, Camberwell
 Rev. Mr. Reynolds, Chamomile-street
 Rev. Mr. Rippon, Tooley-street
 Mr. A. Ranfom, Garton
 Mr. Edward Harle Richardson
 Mr. Isaac Roberts, Loxton
 Mr. Rayer, Church, Gloucestershire
 Mr. Ricker, Islington
 Mr. Jacob Rickets, Bristol
 Mr. Ross, Bath
 Mr. Thomas Ribright, Poultry
 Mr. James Robertson, Soho
 Mr. Rutherford, St. Martin's-court
 Mr. Richard Redman, Stappleford
 Mr. James Ravenscroft
 Mr. Reiche, Silver-street
 Mr. Roberts, Grocer's-alley
 Miss Reynolds, St. Peter's, Isle of
 Thanet

S.

John Spiring, Esq;
 Rev. Mr. Scott, Horslydown
 Rev. Mr. John Smith, Nantwich
 Rev. Mr. Sleep, Chesham
 Rev. Mr. Stubbs
 Rev. Mr. Satchell
 Mr. Searle, Basinghall-street
 Miss Spearing, Little New-street
 Dr. Solomon
 Mr. Syder
 Mr. Myles Swinney, Birmingham
 Mr. Matthew Stevenson, Kensington
 Mr. Simpson, Chesham
 Mr. Chiswell Slade, Rye
 Mr. Joseph Short, Borough
 Mr. James Smyth, Shire-lane
 Mr. Nicholas Scott, Brooke's-street
 Mr. John James Smith, Bunhill-row
 Mr. Samuel Shepman, Chiswell-street
 Mr. Thos. Simpson, Aldgate High-st.
 Mr. Hugh Smith
 Mr. Smith, College-green, Bristol
 Mr. Smith, Bank, Bristol
 Mr. Samuel Stancombe, Tedbury
 Mr. Salton, Cambridge
 Mr. Thomas Smallwood
 Mr. Lawrence Squire, Folkestone
 Mr. Ernest Shlunt, Frith-street
 Mr. Shaw, Curfitor-street
 Mr. Seddon, Piccadilly
 Mr. Singleton, Little Britain
 Mr. Staples, Bread-street
 Mr. Timothy Simson, Swallow-street
 Mr. Benjamin Smith, Leadenhall-st.
 Mr. Speidell, Basinghall-street
 Mr. Smith, jun. Aldermanbury
 Mr. T. Sheppard
 Mr. Sterry, Tower Royal
 Mr. James Sanders, Thames-street
 Mr. Richard Sanders, Bromley
 Mr. Stapleton, Blackman-street

T.

LIST OF SUBSCRIBERS.

T.

Wm. Taylor, Esq; Yarmouth
James Torre, Esq; Bishop Burton
Wm. Tuckwell, Esq;
Rev. Mr. Towers
Rev. Mr. Trenewith, Chesham
Rev. Mr. Tyrwhitt, Wickham Bishops
Rev. Mr. Wm. Tyler, Magdalen College, Cambridge
Rev. Mr. Thomas, Cam
Mr. Henry Taylor, Malton
Mr. Thomas Turnbull, Montague st.
Mr. John Taylor, Whitecross-street
Mr. James Taylor, Brentwood
Mr. John Todd
Mr. Taylor, Pantion-street
Mrs. Stevens Toton, Spital-square
Mr. Thatcher, Cloth-fair
Mr. Thompson, Orange-row
Mr. Peter Taylor, New Aberdeen

V.

Mr. John Venable, Tooley-street
Mr. Thomas Vallance, Cheapside
Mr. T. G. Vaughan, Bristol
Mr. Wm. Vase, Portsmouth
Mr. Vidgen, Tower
Mr. Wm. Vennables, Newcastle
Mr. Joshua Vainman, Old Ford

U.

Mr. John Underwood, Fleet-street
Mr. George Upton, Plymouth

W.

Sir Wm. Whitaker, Bart. Doctor's Commons
Thomas Ward, Esq; Worcester
Rev. J. Worthington, L. L. D. Gloucestershire
Rev. Mr. Richard Woodgate
Rev. Thomas Wilcock, Pocklington
Mr. Henry Walker
Mr. Wm. Walker
Mr. Thomas Wheeler, St. Andrew's-h.
Mr. Richard Williamson, Malton
Mr. Wilson, Church-str. Spitalfields
Mr. John Williams, Castle-street
Mrs. Whitehorse
Mr. Whyatt, Prescott-street
Mr. John Well, Llanguarden
Mr. Whaley, York
Mr. Walworth, Bucklersbury
Mr. Joseph Williams, Old Castle str.
Mr. Geo. Wellings, Wormwood-street
Mr. Williams, Bristol
Mr. Woolaston, Snowhill
Mr. Washbourn, Gloucester
Mr. William Wheatly, Park-street

Mr. William Warner, Snow-hill
Mr. C. Woodhams
Mr. Whittingham
Mr. Thomas Wharton, Great Grinfield
Mr. Thomas Worley, Fullwood's-rents
Mrs. Sufannah Wembush, Newington Butts
Mr. Lewis White, John-street
Mr. White, Three-crown-court
Mr. Samuel Wilding, Shrewsbury
Mr. Thomas Weatherhead
Mr. Joseph Webb, Bush-lane
Mr. Robert Ware, Margaret-street
Mr. Woolley, Hythe
Mr. John Walker
Mr. Richard Wood, Snow's-fields
Mr. Leighton Wood
Mr. William Wait
Mr. James Wealthdale
Mrs. Ward
Mr. Watson
Mr. Ward, Foster-lane
Mr. Waight, Newgate-street
Mr. Webb, Bartholomew-lane
Mr. Winbush, Newington Butts
Mrs. Webb, Caple-court

Y.

Mr. R. Yeatherd, Lothbury
Mr. Benjamin Yellowley, Spittlefields

N. B. The Publisher of this Work returns his most unfeigned Acknowledgments to the numerous Subscribers for their great Encouragement, and humbly solicits a Continuance of their Favours with respect to some of his other new Publications, assuring them, that nothing shall be wanting on his Part to render all the periodical Works in which he shall be engaged, deserving the public Patronage. Notwithstanding printed Notices for the Purpose, together with several Weeks Delay of the Publication, and other necessary Steps taken for collecting the Whole, we have not been able to procure the Names of near one half of our Subscribers. Those whose Names are not in the above List, will therefore of Course excuse the Omission; and such as find any Error in Spelling, will please to observe, that the Fault is not chargeable on the Publisher, who has literally transcribed the Names, and Places of Abode, from the Notes as delivered in by the various Bookfellers, Newsmen, &c. &c.

A NEW EDITION of the Beginning Numbers being now ready,

This day is Published,

Dr. HURD's RELIGIOUS RITES and CEREMONIES;

OR,

A GENERAL VIEW OF ALL RELIGIONS, BOTH ANTIENT AND MODERN:

Adorned with upwards of Sixty elegant Copper-plates, and neatly bound in Calf and lettered, Price 1l. 16s.